

A myste

rye of iniquyte containned
within the heretycall Geneva.
logye of Ponce Pantolabus/is
here both dysclosed & confu-
ted By Johan Bale, An.
M.D. xlii.

CMarke in the capytall let-
ters of this booke / the. A. B. C.
with the name of the Authoz.

I wyll shewe the (sayth þ An-
gell to Johan) the mysterye of
the greate whore / & of þ Beast
that beareth her. Apoca. 17.

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The Preface.



Eydent is yt (dere frynde in the
 Corde) vnto them which are in
 the scripturs euer cyfied / that
 our eternall God for his owne
 onely honoure created man at the first /
 and all other creaturs for mannyes behoue.
 This ones conceyued by sayth in Abel and
 Enos / at the preachynges of Adam & Seth
 for the first age / prouoked the one to offre vp
 sacrifice vnto hi / & the other to call vpon his
 most gloryouse name. In this godlye offyce
 was Noe founde ryghtouse / Abraham sayth
 full / Moses myghtye / Dauid holye / Elias
 feruent / and manye other more in their so-
 tes zelouse for all the other ages. Farre to
 longewere yt and tedyouse vnto the readers
 to recyte the examples of all the fathers in
 that behalfe. Iesus Christ the onely fulfyl-
 ler of all ryghtousnesse / in all his sore trauay
 le here / sought the onely glozpe of his heauē
 ly father / and taught the same lesson aboue
 all other to be obserued of his. In the many-
 folde temptacions of sathan in the wilder-
 nesse he pacifely answered to that was sug-
 gested / but the presumed dishonour of God
 in no case coulde he suffre. The holye Apo-
 stles and manye other Godlye mynysters /
 haue euer more daungered their lyues in the
 iust quarrell of the same. If we than wetyng-
 ly shuld suffre him in this age to be blasphe-
 med / all these godlye exāples relected / we
 myght thereby rather apere his enemyes /
 than

The p̄face.

than seruauntes / his haters than louers.
This consyderacion first moued my mynde /
after that I had seane a thre years ago / an
abhomynable Jest made vnder the tyttle of
a Genealogye of heresye / & by two diuerse
p̄ntes sp̄ed abroad amonge the people / to
dysclose the great mysterye of iniquyte ther-
vnder containd / and to restore agayne the
peruerted scripturs / with the names of tho-
se Godlye menne which are oblocuted ther-
in. In this will no man that is godlye be of-
fended / but thynke that I haue herin done
my bounde dewtye. Though the compylet
therof by the mercyfull Goodnesse of God
be conuerted to repentaunce (as I am cre-
dyble infourmed that he is) yet remayneth
his blasphemouse doctryne amonge the co-
mon people in a wonderfull nomb̄e of cop-
pyes. I thought yt therfore mete / not vtter-
lye to destroye my labours / but for the abo-
lyshment of those wycked blasphemyes to
suffre them passe at large. yet I insauntlye
desyre the readers of my booke / not to thyn-
ke anye thyng therin spoken agaynst him /
which is now becommen Gods seruaunte /
but agaynst that olde pestylent Papyist Pan-
tolabus which styll yet blasphemeth Christ
and his mosi faythfull wytnesses. Him wol-
de I not haue them to spare / so longe as he
dwelleth on the earth / and that is that pro-
dygyouse Jest oz Generacyon of heresye.
Vnsenelye were yt / so manye swete scrip-
ture

The pzeface.

turs to remayne so depraued/and so manye
Godlye menne so slaunderslye reported/
the veryte in them both so spyghtfullye abu
sed/for his names sake which hath wrought
wyckedlye. Though Adam recanted his er
roure/and Dauid his wycked workinges/Pe
ter his denyall of Christ/and Paule his ty
rannouse turmoyllynges/ yet are they not
hydden in the scripture/ but made syll open
to all the worlde/ in rebuke and warninge
vnto vs of soche execrable euyls. Neuer
lesse yet those byces so rebuked/ are now vnto
them no rebuke/ but a syngular prayse ra
ther where as they are rehersed/ beinge whol
le remitted in Christ. The great synne of A
dam (which is the onlye grounde of deathe
in all mē) is yet euerre yere proclaimed hap
pye/ amōge the Paschall cerimonies. Whā
Christ leaucth his churche vntrebuked and
vntrobled for synne/ than ronnetth she a stra
ye by manye straunge and vncommaunded
worshyppinges. Than reygnetth she commō
lye in a wycked peace/ and abhominablye
playeth the whore abusynge her selfe in the
colwche of Iesabel. Apoca. 2. as of longe ty
me hath done the Romysh Synagoge. And
so becommeth she no longer his chosen spou
se/ but a reprovied congregacion. Noche mo
re honour is ours/ whan our synnes are re
buked by the scripture/ than whan the scrip
ture remayneth by vs reprovied and slaunde
red. Amonge the prophane phylosophers &
Poe.

The p̄face.

Poetes/was euer the Verite had in honou-
re/and preferred farre aboue all fleshlye a-
myte. Noche more than ought it so to be de-
sed amonge those which are of the Christiē sco-
le. The rebukes of this booke wayteth vpon
the matter and not the man/the spyghtfull
blasphemer & not the godlye recanter. That
his fylthyē vomete is proued here abhomy-
nacion by the scriptures/to the intent that
people shuld detest it and not therewith be
poysoned/can be vnto his name no detoga-
cion but rather a lawde amonge them that
are godlye wyse. Werye vncomlye were it/
that fylthyēnesse shuld haue fauer/and so be
couched vpon as a precyouse treasure/amon-
ge menne of Christen honeste. Rather is it
mete/that it were throwne fourth/& so ma-
nifeslye knowne for that it is/euen verye
fylthyēnesse in dede. I haue no doubt therof/
but. I. H. becominge the seruaunt of God
utterlye nowe detesteth that fowle Papyss
Pantolab⁹ that Romysh rybalde/that ryo-
touse rayler with all his prodigiousse Poe-
syes and wolde haue him rather bayted a-
wayne wylthe botchers dogges / than anye
longer to wayte vpon him. Full glad are
we to heare it/that frō Sodome he is lately
departed/leauinge that beast there behinde
him to receyue the lordes double plage/and
that his selfe nowe trauayleth (I trust) to-
wardes the mounte of sauegarde. That he
is becomen of a wolfe a lambe/of a Snake a
reloyce.

A.iii.

reloyce.

The p[re]face.

Paul[e] / and of a spyghtfull persecuter a god-
lye Ch[ri]stien preacher / it is vnto vs no smal
reioyce. We lawde that heauenlye lord /
whiche thus of mere pytie and mercye hath
founde out his almost perysshed shepe / layed
him vpon his shulders / and brought him a-
gayne to his folde. If he styll perseuer accor-
dinge to his callinge. He shall become of a
fozener a cytezen with the Sayntes / and a
glouryouse partynner with Ch[ri]st in his eter-
nall heritage. He shall also haue for his iust
labours in the lordes vyneyarde here / besy-
des his peny[e] wages his peculyar prayse
in the sanctyfied congregacyon of the
ryghtouse. The eternall father & lor-
de J[es]us Ch[ri]st indue so w[ith] his spre-
te both him & vs / that we maye
vnto the ende perseuer faith-
full / to the counfort of
his electes. Amen.
finis.

The mysterye of iniquite doeth styll wor-
ke / and is disclosyd by the lyght of the lor-
des comminge. 2. Thes. 2



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finis.	

A mysterye of iny=
quite opened of Johan Bale/by the
manifestacion of Ponce Pantolabus Ge=

nealogye of heresye/in the year of
owr lordc. M. D. and. xlii.

A mysterye.

The Genealogye
of heresye.

Compylled by Ponce Pantolabus

The openinge.



Therwysc can I not coniecture of Pan=

tolabus/But that he hath put forth the

se preciouſe poesyces of some sett purpo

ſe/eyther to be ſcane a famous porte/or els to

apere a mighty epholder of the Popes holye

churche. But yf he thinketh herin to haue my

nistered vnto hys natieue region of Englande

a doctrine of christen religion/he wonderfu

lye deceyueth himſelfe. What they wyl ſeme

to be by the towche ſtone of Gods worde/the

ſequels of this boke ſhall declare. I thinke nō

other than the very doctrine of deuyls/ & lyes

of a popyſhe hypocrite/the errours of a cruell

Antichriſt/the fylthy drinke of the whores

cuppe of Babylon/and the ſtinkyng frutes of

the bottomleſſe pytt. Eppende firſt of all the

tyttle of his tragedye/which ys/the Genealo

gye of heresye/and ye ſhall fynde in ye ſmall

B

good.



A mysterie

goodnesse I suppose. Saint Paule earnestlye admonished his dearelye beloued disciples Tymothee and Tytus in anye wyse to shurne Genealogyes and fables as thinges most superfluous and vayne.

2 Panotlabus as one of a contrarie sperte and iudgement hath not onelye taken this forbidden office vpon him/ but also vsed yt here in a moche worse kynde. for there is yt spoken concerninge Judoysme or vnnecessarye doubttes in Moyses lawe. Here doth he vsurpe yt in blasphemous craylinges and vnschamefast lyes agaynst them whose lyues were moste innocent and godlye. He sheweth himselfe ther. for in this not onelye a spyghtfull aduersarye vnto Pauls learning/ but also a cruell enemye both to Christ & his kynge/ mynistringe vnto that people soche doctrine of deuils shynesse/ of whome the one is the head the other his depute/ in that he is vnder him a chrisien gouernour. Of this vnrholysom tyttle is yt easye to iudge/ what the frutes are ther vpon folowynge. Lete the Reader therfore marke them/ and beware of those false Apostles whiche brynge them soche messages of myschefe. The Genealogye of Pant alabus now foloweth in course.

A mysterie.

- 1 Blinde obstynacye.
- 2 Begate heresy.
- 3 By a myschaunce
- 4 Of dame ignoraunce.

Malicia eorum excecavit eos. Sap. 2.

The openinge.

A Monstruouse beginninge hath this Genealogie declarynge at the first flushe both the monstruouse hart of the author/ & also the monstruouse nature of that malignant church of Anticrist/ of whom he is a professed membre. Non other frute can the yll tree tendre/ I se wele/ than his owne frowarde nature permitteth hi. for nought is yt not that manye excellent writers in describinge Anticristis kyngedome/ hath called yt a false/ fylthy/ fleshye/ whorisy/ preposterouse/ prostybulouse/ promiscuouse/ and abhominable generacion. Here is the childe sayd to begett his father/ or the sonnes childe his grandfather/ & all in þe femynine gendre. Wherfor yt is lyke to be a straunge kindred by that tyme that it be al brought forth. for here is blinde obstinacie reported to beget heresye/ & yet was heresye manye years in the world before him. Non can be obstynate in errour before he doth erre/ nor wilfullye resyst þe verite before he doth hate it.

2 Rather shuld heresye therfore seme to bringe forth obstinacye/ than obstinacye to engendre heresye. for after the vocabulystes Tortellius/ Valla/ Perotti/ Polycattus/ Cressonius/ Calepinus/ Guarini/ & soche other vocabulystes: heresis/ is not els but a choise/ optinio/ or secte. Not moche vnylike vnto this doth Saynt Luke vse yt in the actes/ and Saynt Paule also declarynge himselfe there a phary

A mysterye

se. Be it ones compyled withe an obstinate forwardnesse or a wylfull resistaunce of the open Verite/no longer is it an heresy/ but an obstinacye/rebellion/or diuision. Thus doth the scripture call the aduersaryes of Gods trueth non heretiques/ but false prophetes/lewde apostiles/deceitful teachers/and Anticristes. Therfore goeth Pantolabus vnlearnedlye to worke in his Generacion of heresy. Rather shuld he haue begone at the denyll which first begate darkenesse/and so haue gone forth fro darkenesse to ignoraunce/and from ignoraunce to errour/with his bretherne in the captiuitie of Babylon. Or els fro Anticrist to auarice fro auarice to symonye/ & fro symonye to heresy in that beyne. And in so doyng/he myght at the last haue founde out his owne stinkyng sodomityeall generacion.

3 If this course had not pleased him for obseruacion of his meters/because he is a peete lorrel/he might haue taken this waye with him. The false generacion. Of the popishe nation. Begonne by the denyll. The grounder of euyl. Of enuy and hate. The denyll first begate/The subtylle serpēt/Or worme pestilent The serpent by Cayne/ Gote the hyndered dayne/Of bretherne vntrewe/That gods seruantes slewe. And so forth with the carnall chyl dren of mēne/with Cham/ Dem roth/the Sodomites/Ismael/Esau/Pharao/Manasses/Antiochus/Phassur/the prestes of Baall & of Bell. Herode/Cayphas/Judas/Symon magus

of iniquite.

3

magus/Bariehu/Dietriches/with their successours the Pope and his college of cardinals/with his smered swarme of shauclyngees both pyllled & pye pecked. But this sort he coude not fynde out/his eye syght is so yll on that syde. If blynde obstinacie were not his father I maruele/so moche lyght of the beryte being a brode and heretayninge so lyttle. I dare boldlye saye he was his leader & his great prouoker whā he made this worke. I thinke al discrete readers will haue þ same opinion of him in that point that I haue here. Iudge thā whether he be out of his own Genealogye or naye.

4 Dame ignoraunce whom he here berespyeth to be þ mother of heresye/shuld seme to haue a great stroke in him/all circūstaunces marked/to make by the generacion towarde him. The myschaunce wherof/though it be not perseyued of him for wāte of grace/yet is it knowne vnto vs by the frutes here. For neuer had we known what Pantolabus is/had not these poesyes declared him. All contrarie is he in oppinion to the auncient doctours/yf he thinketh that the olde heretiques were ignoraunt & vnlearned. Saint Hierome reporteth of Tacianus/that he famouslye taught the art of rhetorick/and that he also wrote innumerable workes. Marcellus was excellinge witye/and Sabinus was naturallye eloquent. Basilides compiled more than. xliiii. volumes vpon the scripturs. What Iustinus saith of Marcion/Hireneus of Montanus/Tertu-

B.iii.

lyane

A mystrye.

kyane of Valentinus/Cypriane of Donatus/
Saynt Augustyn of Donatus faustus and
felix. Saynt Cyrill of Nestorius/Pelagius/
and Eunomius and other doctors of Arius/
Eutices/fotinus/and soche other it were be
ye moche to wyte. And as concerninge Wy
clef/Husse/Luther/Melanchton/and their se
lawes here regestred/it shall here after apere
what they were. So that it shall wel be know
ne that dame ignorance kepeth hewse rather
with Pantolabus. and with other of his filla
wes more in papistrye/than with them or with
soche as they be in their sorte.

5 The text that he boroweth here of Sapi
ence/Malicia coram excelsit eos/is as insy
plently bestowed/as it had bene in the hande
lynge of a moste insipient ass. The wyse man
speaketh it of them whiche cruellye oppres
seth the rightouse for rebukinge their euils/ta
kinge for their auctoryte the lawes of Vnright
eousnesse. And of soche as examyneth them w
spyghefull rebukes and tormentes/so condemp
ninge them to most shamefull death. Their
malice sayth he hath blynded them. So that
it pertyneth whole to the blodye generacion
of antichrist. Beholde therfor the blynde Vnder
standinge of this papist/howe he geueth it to
blynde obstinacye/therwith to begett heresy
of ignorance. Thinke ye not this scripture
wete handeled: yes/and the deuil of hel shuld
haue had the handelynge of it. yet is he no he
retyque amonge the bysshoppes/nor his boke
founde

of iniquite.

4

founde euyl/ but put forth by the kynges pry-
uilege as a necessarye doctrine of their holye
churche. O Englande Englande/ miserablie
plaged art thou to haue soche leaders. Praye
to the eternall God to better it/ and repēt thy
vntōakefulnesse past/ least thou perishe with
the wyched. Marke that foloweth in the next
clause of the same Chapter of Sapience. Et
ne scelerunt sacramenta Dei & c. And ye shall
fynde therethat they which shuld be your in-
structors/ vnderstandeth not the mysteryes of
God. They neyther hope for the rewarde of
rightousnesse/ noz yet regarde þe worship that
the sayntes shall possesse.

A mysterye.

1 Heresye begate.

2 Stryfe and debate.

3 Debate and ambycyon.

4 Begate supersticion.

5 Odium suscitatur rixas. Prouerb. 10.

¶ The openinge. 1.

Woldelyc passeth forth this blynde poe-
te with his prodigyouse poesyes/ to non
other ende but to seduce the simple. We
des wyll he haue heresye the father to stryfe &
debate. And I am not agaynst it in that vnle-
ned kynde that he taketh it in without the au-
ctoryte of all good authours. But than I wolde
not haue him to forget that heresye also bega-
te þe Popes power/ with purgatorie/perdones/

B. iiii.

and

A mysterye

Applgrymages. He begate popishe presthode
also of dame deuylshnesse to synge Masses
at cassettes heles for all christmas hooles.

For sowles they maye wele destroye/as they
daylye do innumerable/But non can they saue
by ther Masses. If their heresye hath not be-
gotten all a shominacions of Idolatrye in I-
mages/rodes/and relikes/shrines/sozcery-
es/and subtyltees/besydre their bastardes a
brode/whose heresye hath done it: If their he-
resye begate not the gapinge rode of boyleye/
the duckes blood of hayles/the worme eatyn
ladye of walsyngham/holye Thomas Becket
the trayter with a thousande soche other/besy-
des their holye occupiēge in Sodome and Go-
more/manye mennic are soze deceyued.

2 And as concerninge stryfe and debate/
who hath engēdred more myschefe therin thā
they: which to bringe their purposes to passe/
hath subuerted so manye landes/destroyed so
many dominions/subdewed so many empyours
and kinges/besides their poysoninges/puttin-
ge out of eyes/and shauinge the right inheri-
tours into monkeryes/sumtyme y father sum-
tyme the sonne/sumtyme y dowter/sumtyme
the mother/for non haue they spared in their
furyes. yea/withyn the realme of Englande
who caused kyng herolde to be slayne/kyng
Johan to be poysoned/kyng Rycharde the se-
conde to be famished/and in a maner all other
kynges to be deped of their cōmons but they
was Jack Strawe and Wat Tyler with soche
other

other scysmatyckes / & now in olde dayes master Aske and captayne Cobler / rayſed by any other than by their oyled owlyſhe generactōr No trulye. For yf they were / the kynges lawes hath done them wronge / to hange by ſo manye in rochettes / whodres / cowles / and typpettes / ſo ſmal reuerence had to their vncions & ſhaunges.

3 This ſemeth Pantolabus to conferme in the next ryme folowinge / though he doth not ſo better it. Debate / ſaith he / and ambicio begate ſuperſticion. And he telleth the truth of it / though it be ſumwhat vnlearnedlye for lacke of godlye iudgement. For in dede after the papies had by ther manifolde ſcysmes and diuiſyons ones gotten the ouer handes of princes and worldlye gouerners by a tytyle of ſpiritualte / ſo crepinge into the weake conſciences of menne. They beganne anon after ambyciouſlye to regne. Not onelye there exalting theſclues a boue God / & their owne ſynkinge tradicions aboue his eternall Verite / but alſo they outwardlye auanced themſelues by a mundyall Monarchie of pryde / Pompe / & dayne glorye. Than muſired they in their myters / they ſayled in their ſylkes / they glyttred i their golles / ruffled i ther rochettes / flickered in their furrres / and rattled in ther rynges.

4 And to mainteyne that lucyferouſe eſtate of ſpirituall wickedneſſe in the ſtede of heauenlye thynges / as Saint Paule doth call it / that they might ſogloriouſlye gouerne here in

A myste

darkenesse / they inuented all kyndes of superstitions in blessinges / bones / belles / candlesticks / cuppes / cruettes / oyle / waage / light / ashes / palmes / and holyc water / with soche other lyke. They dedicated stone wallcs / they cristened belles / they consecrated Vestimētes they anolted chalyces / they hallowed aulters they tabernackled Images / they shryned dead mennes bones / they contured / crossed / sensed / spatled / and breathed / with turne and halfe turne / and with seyst me and seyst me not / and a thousande feates more of cleane legerdemayne / to vpholde that mat. of theye maintenauce. And therfor he sayth wele here that ambicyon begate supersticion / yf it had bene so trulye applyed. For bysshoppes / monkes / and prestes / hath brought forth all these spirituall frutes.

5 But where as he allegeth this teyt out of Salomons Prouerbes / *Adlum suscitatur* as / to proue that heresye begate stryfe and debate / he sheweth himselfe no verie wyse interpretour of the scriptures. But that he thought parauenture than / he might of the make a welche mannes hose / haupnge his lorde of Wyndesore vpon his syde. Who can accuse him for an heretyque yf the Bysshoppes saye naye to it: though he playeth the deuyll with the scriptures of god. It is their office neuer to pōnyshe them that peruerteth Gods worde / but to burne them alwayes that trulye preacheth it. Salomon sayth there / that hate engendreth brawlynges

lynge or scysmes / & not that heresye begate
stryfe. And that is spoken there of your vngod
lye generacion / yf yow be they that are Idell
workemenne and haue sluggyshe handes / op
pressers of the pooze and norryshers of synne /
as all the worlde knoweth that ye are / hauin
ge vnschamefast faces and presumptuose mou
thes. I maruele ye coude not fynde there. But
profert contumeliam insipiens est / he that spe
aketh anye ssaundze is a fole. Surelve dame
ignoraunce thzew her naphyn before your eyes
whan ye redde that chapter. But take hede of
it and ye wyll. ye are promised there that the
thinge ye are most a frayde of shall come vpon
yow. yowr hope shall perishe / and yowr ycars
shall be shortened. For the wickednesse of Sa
maria is come to light.

A mysterve.

¹ Supersticion playne.

Begate disdayne.

² Dysdayne of trovthe.

Begate slovthe.

³ Slovthe & sluggyshe nesse.

Begate vylfulnesse.

2 Vult & non vult piger. Prouer. 13.

The openinge. 1.

Lovouslve styll countereth this chaunter
of babylon with his mangye magled me
ters. for here one of the halteth on þe one
syde lyke a greye / being a syllabe shorter than
his

A mystre

darkenesse/they inuented all kyndes of superstitions in blessinges/bones/belles/candelstyches/cuppes/cruettes/oyle/waxe/light/ashes/palmes/and holyc water/with soche other lyke. They dedicated stonewalles/they cristened belles/they consecrated Vestimētes they anolted chalyces/they hallowed alters they tabernackled Images/they shryned dead mennes bones/they conured/crossed/sensed/spatled/and breathed/with turne and halfe turne/and with seynt me and seynt me not/and a thousande feates more of cleane legerdemayne/to vpholde that mart of theyr maintenaunce. And therfor he sayth wele here that ambicyon begate supersticion/yf it had bene so trulye applyed. For bysshoppes/monkes/and prestes/hathe brought forth all these spirituall frutes.

¶ But where as he allegeth this text out of Salomons Prouerbes/*Adium suscitabit* as/to proue that heresy begate stryfe and debate/he sheweth himselfe no verie wyse interpretour of the scriptures. But that he thought parauenture than/he might of the make a welche mannes hose/hauyng his lorde of Wynchesire vpon his syde. Who can accuse him for an heretyque yf the Bysshoppes saye naye to it: though he playeth the deuyl with the scriptures of god. It is their office neuer to pōnyshe them that peruerteth Gods worde/but to burne them alwayes that trulye preacheth it. Salomon sayth here/that hate engendreth brawlinges

lynge or scysmes / & not that heresye begate
stryfe. And that is spoken there of your vngod-
lye generacion / yf yow be they that are Idell
workemenne and haue sluggyshe handes / op-
pressers of the pooze and nozryshers of synne /
as all the worlde knoweth that ye are / hauin-
ge vnschamefast faces and presumptuose mou-
thes. I maruele ye coude not fynde there. But
profert contumeliam insipiens est / he that spe-
aketh anye flaundze is a fole. Surelye dame
ignoraunce thzew her naphyn befoze your eyes
whan ye redde that chapter. But take hede of
it and ye wyll. ye are promysed there that the
thynge ye are most a frayde off shall come vpon
yow. yowr hope shall perishe / and yowr yeres
shall be shortened. for the wickednesse of Sa-
maria is come to light.

A mysterye.

¹ Supersticion playne.

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² Vult & non vult piger. Prouer. 13.

The openinge. 1.

Lovouslye styll countereth this chaunter
of babylon with his mangye magled me-
ters. for here one of the halteth on þe one
syde lyke a greye / bring a syllabe shorter than
his

A myſterye

his fellowe. It is no maruele therfor though
his name be ſlowthe / for in dede he commeth
but ſlowlye after. Superſticion ye ſaye bega-
te diſdayne. And it maye wele be: for rather are
his frutes afore rehersed of diſdayne / than of
loue / of hate than of fauer / of malyce than of
pyte. And in dede the ſcripture ſayth they are
mockers and ſcorners / deridinge the Verite /
and withſtandinge the helthe of the people.
But ſurelye ſuperſticion hath more children
thā diſdayne / yf Pantola^b loke wele abought
him. Hypocreſye which brought forth the latten
houres / longe prayers without deuocion / eta-
nies / frydaye faſtinges / owr ladies pſalters /
monkes / chanōs / fryres / nonnes / ankers / her-
mites / bedes / portaffes / diurnals / tapers / tor-
ches / wepiges / crouchinges / knelynges / gad-
dinges / and ſoche other beggeryes els / ſhuld
ſeme to be one of them. So ſhuld blaſphemye
alſo with all his abhominable of ſpringe.

2 What diſdayne this ſhuld be / he decla-
reth folowinglye / callynge it diſdayne of trou-
the and the father of ſlouth. This contēpt of
godlyneſſe and Verite ſprange vp firſt in Cain
and increaſed in the carnall children of mēne.
And though it were in proceſſe of tyme deſtroi-
ed in the generall flood / yet roſe it vp agayne
after the dayes of Noe in Cham / and ſo grewe
forth ſtyll in Nemroth / Iſmael / & in their wyc-
ked ſede. After this had it continuance in the
false prophetes and Idolatrouſe preſtes of
Baal / in the Pharyſees / Scribes / Biſshoppes
and

and heretyques / tyll the pope toke holde of it. Ever sene hath it bene gloryousse mainteyned of his anoynted clergye / with churches / minsters / monasteries / couentes / cloysters / colleges / Vniuersyters / priores lawes / swerde fyze / & halter. Whiche gloriouse habytacions hath pampred vp fatter foggie monkes / proude porkeyshe prestes / great bellyed bysshoppes / as brockyshe bores in a swynes styte / in all bodyly ease of slouthfull sluggysynesse / Idelnesse / lechery / and beasylsynesse / there wallowynge in Sodome and Gomorre. But trulye I thinke it a great ouersyght of Pantolabus / that he here forgate scolasticall diuinite / which made the Pope Gods Vicar / the head of the church and the keye berer of purgatorie to lette out & in at his pleasure / for it hath also rysen of dysdayne of the truthe.

3 Of a lykelyhode wyllfulnesse had. ii. fathers / not all vnylike to bysshoppes bastardest / & to the popishe prestes chyldezen. Which hath one father that beareth the name / & an other that toke paynes to begitt him. For here are slouth & slughysynesse both named to be his fathers. But doubtlesse the right hayres are not here remembred / nor yet they that styll occupye thei landes. And that are all puffed vp prelates / with persones / vicars / and curates. And hardelye lette not syr hugh holpe water swynger be forgotten amonge the. The throwynge a syde of the sacred scriptures / and the false deceyvinge of the poore laboringe manne

A myſterye

ne/ſhuld ſeme alſo to be wygges of the ſame
braunche and ſprayes of the ſame ſprygge/yea
and to be ſumwhat afore wylfulneſſe in this
generacion. And therfore Pantolab⁹ is but a
fole/and foloweth to moche the counſell of da
me ignoraunce in the deſcriptiō of this Genea
logie/or els he is a parclaſſ frinde to wylful
neſſe. And I thinke that be the vertie cauſe in
dede. This ſure holde alſo he hath vpon his
ſyde/that painters/portes/and Rome rōners
maye lye by auctorite.

4 The text whiche he hath toorne out of
Salomons prouerbes/Vult et non vult piger/
proueth nothinge to the purpoſe that ſluggiſh
neſſe and ſlouth begate wylfulneſſe. More
honneſte were it for him that dame ignoraunce
were farder off from his elbowe/whan he ſhall
ſett his handes to the ſcripturs. Sathan in þ
deſert neuer beſtowed Angelis ſuis Deus mā
dault dete more vnclarkelye/than this text
is here beſtowed. Salomons mynde is/that þ
ſluggarde wold fayne haue/But it cometh not
ſo vnto him/where as the diligent labourer is
habundauntlye ſuffyed. For thus ſtandeth þ
text after the truer tranſlacion. Concupiſcit
anima pigri/et non eſt ei quod optat. But as
the ſainge is/the full fedde ſowe ſeketh myze/
the vyle vermine corrupcion/as Pantolabus
hath done here the corrupt tranſlacion for his
purpoſe. And yet will it not ſerue for ſlouth to
beget wilfulneſſe/though he turne it. p^{viii}.
wayes/as ſtyxe martyⁿ ded his deſardes hatt

Won .

Wonderfullye now a dayes are the scriptures
handeled in Englande/yet are there non here
tyques on that syde of the waye. For how can
a papist be an heretyque to his hinderaunce/
whan papistes weare styll myters and robes.
It foloweth in the same chapter. Astutus om-
nia agit cum consilio/qui autem factus est/a-
perit stulticiam. A wyse manne doth all with
discressid but a foole declarcth his folye. But
this coude not Pantolabus fynde out/w other
godlye counsels there mētioned. Wherfore his
part here after is lyke to be sumwhat worse.

A mysterye.

¹ Wylfulnesse berelye.

Mygh cosyne to heresy.

² Begate myschefe.

father of Vbyclefe.

³ Whiche ded bringe inne.

His grand father synne.

⁴ Qui facit peccatum ex diabolo est, quo-
niam ab inicio diabolus peccat. Ioan. 3.

The openinge. 1.

D Iuryslye doth this popishe poete resem-
ble hymselfe/always as blynde as a
byttle/and wotteth not wele which wa-
ye to wandre. yet will he styll forwarde with
his pedlarie wares Wilfulnesse he saith (whā
he hath preferred here in his Genealogye to
his other brethern/I am sure for some olde fa-
milyar

A myſterie

miſſary acquaintance beyng nigh coſyne to
heresyſe/begate miſchefe. It ſhuld ſeme here
unto me/that Pantolab⁹ is not verie welc ſe
ane in genealogyes/or els he daunſeth withe
Jacke of Bedlema voluntarye rounde or a ga
learde at his pleaſure. For here he calleth he
reſſe coſyne to wyſfulneſſe/and yet he is. vi.
degrees afore him. yea/and to make his owne
aſyniſſe rudeneſſe more maniſeſt therein/he
calleth him here his nigh coſyne. Trulye this
is to ſolyſhe to haue ſcriptures coupled withe
it/yf Boner and Wyncheſtre withe other holye
fathers wynte not vpon it whā they honte for
heretyques. But parauenture he doth it here
that wyſfulneſſe ſhuld be known to be all one
withe heresyſe/or els to make good his purpoſe
ſollowinge/as to proue Ioan Wykeſan here
tyque. But as the Prophete ſayth/he that pre
pareth a ſnare for an other/moſt cōmonlye fal
leth into it his ſelfe/as Pantolab⁹ haſh done
here/yf the abhominable peruertige of Gods
worde be a kinde therof.

2 He ſaith that wyſfulneſſe begate miſche
fe/and I beleue it welc. For Pope Hyldcbran
dus(which inhibited preſtes marriage) poyſo
ned:vi. of his predeceſſours to optaine the pa
pacye. Pope Victor the thirde was poyſoned at
his maſſe by a ſpirituaſſ chaplayne of his. So
was Henrye the. vii. Emprour by one Bernar
dinus de monte peliciano a dominick fryze/in
receyvinge the ſacrament. Pope Clement the
ſeconde/Vigilius. Siſinnius/Ioannes ſepti
mus

mus/Alexander/and aboue. xl. of them more/were sent out of the worlde by the same spiritnall polecye. How manye poore cristen innocentes the. ii. horned termagauntes of Englande hath put vnto deathe for the onelye truth of God/it were moche to write. Wynchestre yet aliae is foule no sluggarde in that tormeting office of Anticrist though he neyther scyth Standyshe nor Pantolab⁹ fyre wattes nor quarry & pardoners/wh soche other abhominable blasphemers of Gods worde. Therfor tyrannye also might haue bene put in for a childe of wychednesse and a brother of myschefe/yf it had pleased master Pantolabus. So might cruell murther/the slaughter of saintes/and the better contempt of God/haue bene called the fylthye ofspringe therof/and not poore Johan Wyclefe the verie manne of God/for withstandinge Anticrist and his false kingedome/yf the true quarrell of Christ had here bene so earnestlye sought as is the Popes quarrell/though it be not so spoken.

3 That anye manne shuld be father to his grande father/as Pantolabus here noteth Johan Wyclef/it is a matter impossible in the right course of generacion. But as he hath a monstrous wytt/so sendeth he forth monstrous frutes to deceyue & simple. Wha spyghtfull malice is it/not of Wyclef but of the verite that he taught/that he is nameth him the sonne of mischefe. for Wycleues

A myſterye

cleues father as cōcerninge the fleſhe was
a chriſten beleuer / and a manne geuen to nō
yll that we rede of. I can not tell what euill
ſpree hath taught Pantolabus to be a ſlau
derouſe accuſer of his bzother / Unleſſe it we
re he that accuſed Job. And as concernin-
ge the inwarde manne / he was a ſonne of
God / lyke as all they are by his heauenlye
gyfte that beleue in his name. For non can
proteſt that Jeſus is the Lorde God / as he
ded moſt conſtauntlye ageynſt the whole re-
gne of Anticriſt / but in the holye ghoſt. For
ſo moche as raylinge Pantolab⁹ faulſelye re-
porteth of Johan Wyckef without auctorite
that he brought in his grandfather ſynne /
I am enforced to anſwer in his behalfe by
auctorite of ſoche notable writers as I ha-
ue ſcane and redde.

Johan Wyckef beyng an Englyſhe mā-
ne borne / and a doctor of diuinite / aboute y
year of our Lorde a. M. CCC. and. lxx. red-
de the common lecture at oxford / and ſo cō-
tynued many yeares after. And as cōcernin-
ge his eloquence / wit / manyfolde learninge
and moſt innocent lyfe / Philippus reſpinge-
don Biſſhop of Lyncolne / Nicolaus herfor-
de a Doctor / Ioannes Treuiſa / Galfridus
Chawcer / Ioannes Huſſe / Eneas Hilutus
Hermannus Schedel / and now in our tyme
Ditho Brunſelſius hath in moſt ample for-
me deſcribed them / beſides the large witneſ-
ſe of his enemies / as of Johan hyuyngham /
Tho.

Thomas Walden/and soche other.yea/so
che tyme as Wyllm Thorne in his exami-
nacion reported him to be a manne of most
chrysten sobryete/conforminge his lyfe and
lerninge to the doctrine of Christ and the
lyuinge of his Apostles.Thomas Arundell
than Archebysshop of Canterberye/beinge
both an aduersarye to him and to the Verite
that he had taught/affirmed him with his
owne mouth to be a great clarke and a per-
fite lyuer.The stomake that he bare agest
him was for his doctrine.ffor that (he sayd)
was not agreable to the lawes of holpe chue
che.And yet he graunteth afore that it was
agreable to Christ and to his Apostles.He
coude not awayne in dede with the popishe
tradicions/but called them the fylthy frui-
tes of Anticrist.He sayd he wolde no longer
aparell the Masse that Christ shuld ryde vpon
with their bayne rites and ceremonies/but
folowe the clere doctrine of his Sauer Je-
sus/which glorified in heauē/hath nede of
no soche Idell offices to be done to him.

kyng Edward the thirde sumwhat fa-
uored him for his godlye giftis/as I haue
sufficientlye to proue it. So ded kyng Ry-
chard the seconde as he durst prouyle/h
afterwarde cost him his lyfe.In this belene
Johan Wyclef contynued/and was person
of Lutterworth in lyncolne shire.And in the
year of our lord a.M.CCC.lxxxviii.this
true Apostle of Christ most constantlye and

A myſterpe

criſtenlye departed from this worlde com-
 mēdinge his ſoule into the handes of God.
 His workes were wonderful and manye/as
 I intende to declare God lending me lyfe
 in any other worke. Of whom Dubincolepus
 than Byſhop of Prage/brent more than .ii.
 hondreth great Volumes fayre. written/as
 witneſſeth Eneas Siluſus in his boke de
 origine Bohemorum. The .vli. yere after
 his death/which was the yere from Chri-
 ſtes incarnaciō a .M.CCC. and .xxviii.
 by a cruell decree from the generall counſell
 of Coſtance/were his bones taken bp agey-
 ne and Brent by the clergy of Englande/as
 teſtifieth Walden in lib. de ſacramentalib⁹
 Cap. 89. et fo. 199. to make ſolea afrayed. Qd
 hath condemned this wycked for an herety-
 que/but the Pope and his ſworne ſouldours
 whoſe cauſe/matter/and quarell Pantola⁹
 hath here taken bpō him to defende/though
 it be with a ſmall faythe to God & his Prin-
 ce/and moche leſſe honeſte to his owne pre-
 clouſe perſone.

4 As touchinge his allegacion out of Jo-
 hans firſt Epiſtle. Qui facit peccatum ex
 diabolo eſt/to proue that miſchefe begate
 Wycked. The deuyl his maſter/of whom it
 is there ſpoken might haue bettered it/as
 godlye and to as moche edificaciō of tru-
 the as he hath done here. He that doth syn-
 ne ſayth the text is of the deuill. For the
 deuill ſtyll ſynneth after his olde wōte and
 can do non other. I maruele of Pantolabus

that he coude thus with this clause blasphem
me his dead brother in the handes of God/
without all godlye feare/ & thinke not there-
in to synne. If he had marked the argumēt
of that chapter welc/ he shuld haue founde
in it Gods singular loue towarde vs/ to
that ende that we shuld loue here one an o-
ther. And not to condempne by name or to
make raylinge rymes of him bycause the po-
pe hath condempned him afore. for by non
other auctorite is Wyclef condempned. Who
se curses God doth blesse/ and ageyne doth
curse his blessinges. Lite Pantolabus
therfor beware. for though he hath now
both his good lord of Wynchesters blessing
and the Popes/ he maye chaunce yet to
dwell vnder Gods curse.

I Wondre that the Bysshoppes so narrow
lye serching for heretiques/ can not here smell
out both an heretique and a traytour. Hap-
plye they are so bsd to that sauer out of their
owne bosomes/ that they knowe not the one
from the other. But maye saye. Thou and I
are both one mannis children. Saye wele
by me/ and I shall do as moche for the. By
this text folowing is Wyclef discharged
of that Pantolabus layeth to him. Qui na-
tus est ex deo/ peccatum non facit/ quonia
semen ipsius in Deo manet. He that is bo-
rne of God (as Johan Wyclef was receyving
Christes doctrine in faythe) synneth not/
he folowing that doctrine in his lyfe though

A myſterye

he doth deſpyſe all the Popes tradicions/as
he ded alſo. For the ſede of God which is
his eternall worde remayninge ſtill in him/
wyll not permyt hi to ſynne by no ſoche blaſ
phemouſe popetrye. Thys ſtrayght waye ha
uinge the ſure promiſes of God perſcyueth
not Pantolaſ⁹/but ſtrayeth wyldelye a bro
de with the renegate Lain/deſpiratlye tru
ſtinge to the promiſes of menne ſyckle and
vncertayne/as their tradicions hath non
other.

A myſterye.

¹ After this brother.

Came forth an other.

² His name to diſcuſſe.

Whenne called him huſſe.

³ He and his cumpanye.

Began in Germanye.

4. Hec eſt gens que non audiuit vocem
domini ſui. Hier. 2.

The openinge. 1.

Evermore doth pantolaſ⁹ pranke forth
with his pryde Popyſhe Poerſyes not
vnylyke Jacke of Bedlem with his net
full of wolke. From that bryer hath he gathe
red that lock all tarrye/and from that thorne
that patche all dryſeled. Lete him that
hath cyther lerninge oz witt/marke what
drytze gete this is/and from what good au
thors

thore borrowed. The grounde therof was first taken out of Pope Benedyct the. viii. pope Gregorve the. vii. and Pope Johan the. xvi. all thre deposed at ones in the generall counsell of Constance / & out of the contrary actes and proclamacions of Pope Martyn the first which after supplid their come there vpon the seate of the beast in the darke kyngedome of Anticrist or the chayre of pestylence whether ye wyll. Here is the name of a brother most scornefullve vsed / whiche is in the scripturs both holve and precious And no manueles. For crist sayd there shuld come soche swyne as wolde treade the fayre pearles vnder their fete / and soche dogges also as wolde turne ageyne & teate his true disciples. The chiefe cause of it is / that his hypocrites eyes can abyde no light. But let him not thinke so to auoyde the great indignacion of God / nor yet anye other soche scorner as he is.

2 Johan Husse that holve Apostle and true Martyr of Iesus Christ / moche pyteynge to se þ church so wretchedly deformed with hypocrisie / pryde / Idolatrye / & other abhominacions of Anticrist / after he had sum what persyued therof by the doctrine of Johan Wyclef / put forth his owne bodye to þ crosse for it / to suffre the death yf ned shuld requyre it. The pure lawe of the Gospell is the scripturs of both testamētes ded he most constantlye preache to the pople of Boheme

L.iii.

ayenst

A myſterye.

ageynſt that kyngdom of wychedneſſe/deteſ-
tinge all errours/heresyces/a ſeymes. His
conuerſacion was accordinge to his inſtruc-
cyons/perſyghe and hollye. Not onely by the
report of .liiii. noble menne of the lande of
Moravia, but alſo by the teſtimonye of his
enemyes/Pope Pius otherwyſe called Ene-
as Siluius/Pogius the florentyne/Plati-
na/Sebellicus/and ſoche other. In the op^e
counſell of Conſtance ſpared not he to con-
feſſe þe true fayth of his Lorde Jeſus Chriſt
to the deathe/and was at the laſt condem-
ned therunto at the ſuggeſtions of the Do-
minick fryers & other vnlearned ſophiſters.
He ſayd that it behoued the Biſſhoppes &
clergie to be poore after the ex^ample of chriſt
and not ſo to lyue in pryde and voluptuous-
neſſe. And this was the onely artycle wher-
for he was burnt there to aſhes/though the
papiſtes haue practiſed oth^er.

3 What Pantolab⁹ meaneth by that ca-
parye of his which begane in Germanye/I
can not tell/Vnleſſe they be the Huſſytes as
the wytleſſe Papiſtes doth call them. I kno-
we wel that both the Apoſtles and Prophe-
tes were of that opinion/yet were they no
Germanes borne. Nomore diſhonour is it to
the moſt worthy lande of Germanye to be
ſcornefully diſprayed of pantolabus/than
it is unto golde to be beſpryncled with ſwy-
nes dyrt. Conſideringe that after the myn-
de of Seneca it is ſo fylthy a thinge to be
com^eded of him that is hyle/as to be com^emo-

ded for fylthynesse. But this maketh me gre
atlye to wondre. That so manye heretiques
beynge afore this tyme/as were Helion/Le
rintinus/Carpocras/Marcion/Basilides/
Atrius/Cerdo/Pelagius/Eunomius/Ne
stori⁹/Dioscor⁹/Eutices/Sabin⁹/Fauft⁹/
Donat⁹/Heluidi⁹/Manes/Montan⁹/No
uat⁹/Porphiri⁹/Pctulian⁹/Sabell⁹/Sergi
us/Simach⁹/Vigilanci⁹/Valens/Macedo
ni⁹/Artemon/Symon Mag⁹/ & a great nū
bre besydes/which were heretyques in dede
blaspheminge the godhede & diuinite of crist
besydes his humanite & deathe/yet is there
not one of them in all this Genealogie.

The cause parauēture whye he toucheth
them not is this. They were for þ more part
Bysshoppes & great Prelates/whose quarel
he hath here take vpon him to defende & not
so to blemishe. There were in the olde lawe
yll sectes/as Pharisees/Saducees/Herody
anes/& Samaritanes. And in the newe lawe
also Saracenes/Turkes/Jewes/& Jacoby
nes. There hath bene Popes which hath be
ne poysoners/Bysshoppes that hath bē bam
des/Prestis that hath ben trayters/fryres/
monkes/& chandōs which hath bene hypocri
tes/sozcerers/& sodomites/& that in a won
derfull nūbre/yet is there not one regestred
in all this generacion of heresye. Not one
heretyque is yet here named/but poore Jo
han Wyclef & Johan Husse/of all the hereti
ques that hath bene sene chrystes ascensio.
And

A mysterye

And they are here registred because they were the Popes bitter enemies. If anye other heresyres than that had moued the stomake of Pantolabus/all the other coude not thus haue bene left out. But a manne maye smell the tree by the frute. He that sayth not some light at this hoole/is wurdhye to be blynde alwayes. Fe wyll not awaye they saye that is bled by the bone. full swete vnto them is that holyc father of theirs.

4 The clause of Hieremye that he hath here vnto annexed/Hec est gēs que non audit vocem domini sui/is not there wryten in the seconde Chapter. And yf it were/pet wolde it not serue to proue that Husse and his cumpanye beganne in Germanye/nor pet that the Germanes neglected the voice of God whan they forsoke the Pope. for the Pope is not their Lorde. But in dede this text is in that Chapter. Tenentes legem/nescierunt me. They which haue the lawe in their handes knoweth me not. They haue walked after their owne fantasies/a are now become all Bayne. They haue defyled my pleasaunt lande (sayth the Lorde) & turned myne heretage into abhominaciō. The prestes haue dishonoured me/and the preachers haue done their homage vnto Baal. They haue forsaken me the well of lyuinge water/and dyged them broken pyttes that wyll holde no moyse. They haue called & sticke their father/and the stone their crea-

for. They haue slayned my wayes with blasphemie / thei haue taught their olone malyce / yfouse mischefe / and vpon their winges is founde the blood of innocēt sowles. All this with moche more is in that seconde chapter of Hieremie / yet coude it not serue the purpose of Pantolabus / but he must brynge forth a text of his own makinge ageynst the Germanes / bycause they haue not obeyed the Pope,

A mysterie.

1 And after that.

Came in a gnat.

2 Of the same kynde.

Whose so vble is blynde.

3 His name you shall here.

Wenne call him Luthere.

The openinge. 1.

With halteth Pantolabus and syllt a
Fheth great paynes hereto manifest his
 olone madnesse / and to defende þ smal
 Vertue lesse grace of his popishe generaciō:
 The gnat that his blinde predecessers hath
 so longe strayned out / hath he no grace to
 perseyue / for all the lyght that hath bene in
 the worlde thesc. pp. years and more. He fa
 reth lyke a frewarde curre which barketh a
 geynst the mone for shynninge in his face in
 the nyght. He scyth not that those blinde gy
 des of his are curiouslye busyed in thinges
 of

A mystre

of no value / but in the wayghthe causes of
the gospell they are all negligēt & vntowar-
de. Great religion shewe they in foppyes
for auaūtage / but the holye cōmaūdemētes
of God they miserablie contēpne. Bysshop
Bōner made Tolwyn to stande forth at Pau-
les Crosse for a notoryouse heretyque nowe
of late / by cause he made not his holye wa-
ter religioūslie after the popes olde rōles
& by cause he went not procession with *Dra-
pro nobis* at euensonge. But ye neuer se him
nor other of his fellowes put anye to open
shame for not preachinge the Gospell / or for
doinge Idolatrye / sorcerye / murther / rape /
& violence. Or for misusinge mēis wyues /
dowters / seruaūtes / & children / with soche
ether fylthy enormities. Of all the Sodo-
mites they haue as there are amonge them
innumerable / yē neuer sawe one yet stande
forth for an heretyque. No / al soche matters
are discharged in þe court without consciēce.

2 Whom Pantolabus meaneth by that
gnatt that shuld be of the same kynde with
Wyckes & Husse / & whom he iudgeth in sow-
le to be blinde / we vnderstāde by that which
foloweth here after. It is Martyne Luther
the verye trompet of this latter age of Chri-
stes Church / whose bootes to rubbe / & to fo-
lowe him with a wyspe to the Jakes Panto-
labus shuld seme to be more fyr / than eyther
to iudge his lerninge or decerne his saythe.
Who hath seane a more dodypoll folc and a
more

more blynde assehead / than he sheweth him
selfe here in these dytve Poesyes. He that
iudgeth them not to be the frutes of a sowle
superficionse & most wretchedly darkened /
hath Berye small godlye vnderstādinge. If
that sowle be not blinde he iudgeth whight
to be blacke & Vertu to be synne / there is no
sowle blinde in my opinton. Sumtyme was
he reckned for an heretyque that dissented
in opinton from the Gospell & from the spect
all articles of owz Chriſten faythe. But now
is it nothinge so. for in this whole descrip
cion of heresye is not one founde of that kin
de / as I haue shewed thyse afore. But here
are they noted outye for heretyques which
hath renounced the Popes obedience. Ther
for it is a newe maner of heresye that is he
re set out for menne to be ware of / than was
in those dayes.

3. God hath at a tyme permitted the false
Prophete to speake that was true. As we
haue for exāple Balaam the sorcerer / Saul
the disobedient kynge / Cayphas the cruell
Bysshoppe / and pylate the vnrighfull iud
ge. But he gaue them not wylth it to vnder
stande that they vttered. Pantolabus hath
here mencioned Martyne Luther to be of
the same kynde that Wyclef and Huss were
of. yet hath he done yt of a wycked sprea
te / and knoweth not what he hath writ
ten. But the Prophecy of the seyd Jo
han Huss which he vttered at the houre of
his

A mysterpe

his death/shall make that saynge good.
 Centum reuolutis annis/Deo responderi-
 tis et mihi. An hondzeth years ones past
 (sayth he to the pappstes) to God shall ye an-
 swer and to me. By this he ment that after
 an hondzeth years/they shuld beginne to co-
 sent to his doctrine wh̄ at þ tyme they con-
 demned/and in proces of tyme graunt it to
 be agreable to the scripturs of God. This
 Prophecy ded the Bohemes imprint vpon
 the onesyde of their coynes and so reserued
 it from the yeare of oʒr Lorde a. M. CCCC
 and. v. tyll vnto the yeare of oʒr Lorde a.
 geyne a. M. CCCC. and. vii. In the yē
 Martyne Luther impugned the Popes pa-
 dons/power/and auctorite by the open woꝛ-
 de of God. And therfor Pantolab⁹ hath spo-
 ken it trulpe/that Luther is of the same kyn-
 de. But where as he hath done it of sprght
 and malycie/he sheweth himselfe to be of a
 contrarpe part. As where that Luther is the
 popes great enemye/he is his trustye frinde
 and loue.

A mysterpe.

¹ He by his meane.

Hath banyshed cleane.

² Out of that coste.

The holpe ghoſte.

³ And hath brought inne.

Lyberte and synne.

⁴ Posuerunt templū sanctum, Psal. 78.

The openinge. 1.

Great busynesse maketh Pantolabus
 herewith Martyne Luther for ban-
 nishynge that sprete of theire which
 hath so longe vpholden their popishe chur-
 che of proude porcelynge/the synagoge of
 Bathan/the rose coloured whore/and the
 spowse of the deuyll. This sprete is not the
 holye ghost as he is here reported/but the
 sprete which went out from the manne and
 returned ageyne with. Bit. spretes worse thā
 himselfe. As with the sprete of errour/the
 sprete of falsheede/the sprete of sorcerye/the
 sprete of lyes/the sprete of fornicacion/the
 sprete of hypocryse/and the sprete of the vt-
 ter contēpt of God with all other abhomin-
 cyons of Bayneglorpe malice/murther/and
 Idolatrye. In these spretes haue they gouer-
 ned their gloriouse church of Antichrist/e-
 uer sens they sprange vp vndre Phocas &
 Mahomete. Specyallye sens Syluester the
 sorcerer sat the deuyll from hell to graunt to
 his confirmacion and to geue him the iuris-
 diccyon of both swerdes. In these fylthy
 spretes also haue thei horned whoremou-
 gers euer sens by the same auctoryte banni-
 shed all godlye verities and knowlege/ex-
 tacyng all tyrannye/cruelte/and vpolen-
 ce possible/to holde the peple in darkenesse
 and ignoraunt blyndenesse. And this in de-
 de hath Martyne Luther lyke christes true
 disciple with all diligence sought to redres-
 se/

A myſterye

ſe/which moueth not a lytle here the ſyche ſtomake of Pantolabus/he bringe the Popes Apoſtle.

2 But that holpe ghoſt which is the ſpre of wyſdome/knowledge/counſell/foice/science/pyte/and the true feare of God/hath not Martyne Luther cpyled/as he is here of this lymme of the deuyl moſt falſelye repoſed. His workes ſhall in this poynt ſtande with him as wytnesſe agaynſt Wyncheſtee Bonner/Stundiſhe/Wattes/Quarrye the pardonor/Pantolabus/and all their affinite/though they haue all the deuyls of hell ſpon their ſyde. He that ſhal reade his boke agaynſt þe Jewes/quod Chriſtus Iudeus ſit natus/a his commentaries ſpon the ſcriptures with his other treatyſes/conferrynge them with the Popes olde diuinite/Decrees/and Decretals / Extrauagantes / Clementynes/and Synodals/ſhall fynde them ſo moche to dyffer from them as lyght doth dyffer from darkeneſſe or Chriſt fro Belial/yf he be Chriſtenlye lerned. It ſareth here by Pantolabus as it doth by him that daunſeth naked in a net/thinkyng that no man ne ſeyth him whan all the world beholderth him a presumptuous I dyote ſole. No mane there is which ſeyth anye truth/e/but perſeyueth that the ſprete which prouoketh Martyne Luther to deſtrope the Popes kyngedō/ is a cleane contrarye ſprete to that w hath regned in the Pope and his clergy. And therfor

therfor yf the Popes sprete be of þe deuyl as
the scripture sayth it is /his sprete must ne-
des be of God. And therfor Pantolabus ho-
lye ghost. whom Luther hath bannissed) is
not of God but of the deuyl.

3 What lyberte this is that Pantolab⁹
here coupleth with synne makinge them all
one / I ca not wele tell / Unlesse it be fre will.
And therunto geueth Martyne Luther no
lyberte that is godlye / as testifyeth his bo-
ke de Seruo arbitrio. And therfor is Panto-
lab⁹ moche to be blamed so to slaundre him.
But in dede his lorde of Wynchestre hath
brought in that lyberte now of late by þe good
helpe of Echius the dowyte doctor of the pa-
pystes / and taketh great paynes vpon him
to make it a newe article of the fayth of En-
glande. I thinke not the contrarye but his
great hot stodye is also to sett vp purgato-
rye ageyne / reparinge the broken chest of þe
churches olde suffrages / deseruinges / and
merites / to redeme the brent sowles and sen-
de them to haue by the Vertu of Scala celi.
And therfor yf Pantolabus fynde faulte in
the bringinge in of that lyberte / lete him bla-
me his good lorde for it & not Luther. The
synne that he here speaketh of shuld seme to
be Priestes marryage. for that in dede they
put out as an horryble synne whan they to-
ke their oyled orders and were marryed to
Sodome & Gomor. If Luther hath brought
that in ageyne and dryuen out their soueray

A myfterye

se/whiche moueth not a lytle here the sycke
stomake of Pantolabus/he belinge the Po-
pes Apostile.

2 Bot that holye ghost which is the spie
of wysdome/knowledge/counsell/foice/scien-
ce/pyte/and the true feare of God/hath not
Martyne Luther cpyled/ as he is here of
this lymme of the deuyll most falselye repor-
ted. His workes shall in this poynt stande
with him as wytnesses ageynst Wynchestee
Bonner/Standishe/Wattes/Quarrye the
pardoners/Pantolabus/and all their affini-
te/though they haue all the deuyls of hell
vpon their syde. He that shal reade his boke
ageynst þe Jewes/quod Christus Iudeus sit
natus/a his commentaries vpon the scrip-
tures with his other treatyses/conferryng
them with the Popes olde diuinite/Decree-
es/and Decretals / Extrauagantes / Cle-
mentynes/and Synodals/shall fynde them
so moche to dyffer from them as lyght doth
dyffer from darkenesse or Christ fro Belial/
yf he be Christenlye lerned. It fareth here
by Pantolabus as it doth by him that daun-
seth naked in a net/thinkyng that no man-
ne seyth him whan all the world beholdeth
him a presumptuous Idyote fole. No mane
there is which seyth anye truthe/but persy-
ueth that the sperte which prouoketh Mar-
tine Luther to destroye the Popes kyngedō/
is a cleane contrarie sperte to that w^{ch} hath
reigned in the Pope and his clergy. And
therfor

therfor yf the Popes sprete be of þe deuyll as
the scripture sayeth it is / his sprete must ne-
des be of God. And therfor Pantolabus ho-
lye ghost whom Luther hath bannished is
not of God but of the deuyll.

¶ What lyberte this is that Pantolab⁹
here completh with synne makinge them all
one / I ca not wele tell / Unlesse it be fre will.
And therunto geueth Martyne Luther no
lyberte that is godlye / as testifyeth his bo-
ke de Seruo arbitrio. And therfor is Panto-
lab⁹ moche to be blamed so to flaundze him.
But in dede his Lorde of Wynchestre hath
brought in that lyberte now of late by þe good
helpe of Echius the downtye doctor of the pa-
pystes / and taketh great paynes vpon him
to make it a newe article of the fayth of En-
glande. I thinke not the contrarye but his
great hot stodye is also to sett vp purgato-
rye ageyne / reparinge the broken chest of þe
churches olde suffrages / deservings / and
merites / to redeme the brent sowles and sen-
de them to haue by the Vertu of Scala celi.
And therfor yf Pantolabus synde fawte in
the bringinge in of that lyberte / lette him bla-
me his good lorde for it & not Luther. The
synne that he here speaketh of shuld seme to
be Priestes marryage. for that in dede they
put out as an horryble synne whan they to-
ke their oyled orders and were married to
Sodome & Gomor. If Luther hath brought
that in ageyne and dyspuen out their soueray

A myſterye

ne ladye and ſweete ſacred Sodomye/he is
worthy to be condemned of them for an he
retique. For holye Pope Hylderbrade which
was a Decromanſer made this conſtitu
tion / that none ſhould be admitted to holye or
ders / unleſſe he forſwore marriage for ter
me of his lyfe. Which conſtitucion hurt him
nothings at all / he hauinge at his pleaſure
Marode & Duchefſe of Lotharyne with ma
nye other more out of marriage.

4 Farre out of frame is the ſcripture/
which he hath here alleged to conferme id
his folyſhe purpoſe / Polluerunt templum tu
um. & lorde God ſayth Aſaph the Prophe
te a peple is broken into thynne herytage/
which hath deſpoiled thy holye temple. If the
Popes churche were ment by that temple/
this text is falſelye applyed to Luther and
his companye. For they haue not broken in
to that churche / but gone out of it as all the
worlde knoweth. And in the Verſes folowin
ge are they mencyned / that deſtroyed the
faythfull ſeruautes of God by ſhedding their
blood and geuyng their fleſhe to the fow
les of the ayre. Effuderunt ſanguinem co
rum tanquam aquam. What they are that
haue & true beleuers in ſoche deadlye dery
ſid / it were eaſye ynough to perſeue though
we had nothings els to proue it but this pre
ſent Genealogye. Neuer ſhall ye ſe that ſpi
ritualte of theirs perſecute anye other / tha
the louers of the truth. Wynchefire at this
houre

houre honteth nether for these nor murthe-
rer/aduonterer nor whoze keeper. If he ded/
there shuld not so manye of them so bolde-
lye dwell at the nept doze to him. But there
shall not apere a reader of Chriestes gospel/
that he shall not haue by the sleue by and by.
He seyth not Pantolabus here / which is an
heretyque in dede / yf an heretyque be a per-
netter of þ scripturs / for they are of an other
Deyne that he coueteth. He shuld not els he
his mothers owne darlynge.

BEre though I seme sumwhat to digre-
sse / yett shall it be no digressyon / but a ne-
cessarye relacyon / consydering that Pan-
tolabus hath so spyghtfullye accused marry-
monye for synne. Sumwhat shall it be nede-
full to shewe here to the commendacyon of
that godlye estate of lyuynge / and to the vt-
ter reproche and shame of the contempners
therof by the scripturs & chronicles. To non
other ende ded þ Pope w his prelates first
inhybyt prestis theire marryage / but to ape-
re therby an holy spirituall kyngdome deuy-
ded from the prophane multitude / & to lyue
in all voluptuousnesse & decept. Marke fyrst
theire vngodlye sprete by this. The lorde com-
maunded not Dauid to put from him Bersa-
be after the death of Drias for the aduonte-
rye afore committed / but both allowed her
after for his wyfe / & also greatlye loued the
seconde frute of her begotten which was
Salomon. The Rome churche as a congre-

D. It.

gacion.

A myſterye

gacyon cleane contrarye to God in that / cō-
maunded theſe preſtes firſt not onelye to for-
ſake theſe moſt lawfull wyues / but alſo to
leauē theſe moſt dere chyldren as frutes of
fornicacyon / which cruelte we haue alſo felt
in this age. And thus hath holye wedlock
bene vnto them euer ſene a moſt pernyciou-
ſe porſon / and ſtyrkyngē whoredome with
buggerye a moſt ſuffren remedye of theſe na-
turall dyſſeaſe. Soche hath bene theſe ſa-
thanycaſt tyrannye euer ſene.

A great aduerſarye to that holye office
was Pope Nycolas the firſt in the yere of
oure ſorde. D. ccc. lxxiii. tyll Huldrychus the
good biſhop of Auguſia in Germanye with-
ſtoode his deuyllſhe hypocreſye. yet was a
wyfe non impediment to holye daynt Nyc-
las longe afore that / which was of a cōmon
cytizen made the archebiſhop of Myrreha
and metropolytane of all the whole lande of
Lycia. Romore was it to Ignaci⁹ / Hermas /
Antanus / Phelras / Spiridion / Valens / Et-
larus / Polycrates / Dionyſius Corintheo-
rum / Tertulianus / Cheremon / Baſilius ſe-
nior / Gregorius Nazianzenus / Eupſicht⁹ /
Philogonius / Vitalis / Apollinaris / Deſin⁹ /
Pharo Burgundus / Genibandus / Gerol-
mus / and a great ſort more / which had both
wyues and chyldren / & yet they all were pre-
ſtes and biſhoppes. Moche better (ſayth
Baptiſta Mantuan⁹) was theiſe lyfe in mar-
ryage / than is now the lyfe of the ſpiritual.
te with.

te without it. For a great consyderacyon
(sayth Plus the Seconde Pope/otherwyse
called Eneas Silvius) was marriage first
inhibited to prestes/but for a moche great-
er ought yt ageyne to be graunted them.
Saynt Peter þ holpe Apostile was not asha-
med at Antiochia/whan his wyfe was led-
de vnto death to cal her by her name (which
was Eolam/or in the laryne Perpetua after
wilters) And to save vnto her in the myddes
of the multitude. Swete wyfe remēbre thy
Lorde Iesus Christ/a feare not the which
sleyth the bodye/for they can do no harme to
the soule.

Onlye couetousnesse & ambycion inter-
dicted this marryage/which hath geuen oc-
casion to wonderfull mischeues/as I haue
declared at large in my answer for Tollyn
ageynst the Bysshop of London. To whom
I haue added these histories folowynge v-
pon iust occasyons here geuen me/because
they are yet so good vnto marriage. Pope Jo-
han the. viii. was a woman/a was begotten
with chylde by her owne dere chaplayne &
chamberlayne a Cardinall/which God at
that tyme wolde haue known to the worlde
that their churche might apere as it was in
dede/all whorishye/fylchye/and brasillye/ly-
ke as the Apocalips hath described her. yet
was the worlde so blynde/that it neuer per-
seyued it/tyll now of late years. Marozia
caused her husbände Guido/which was
D. iii, than

A myſtetye

gacyon cleane contrarye to God in that / cō-
maunded theire preſtes firſt not onely to for-
ſake theire moſt lawfull wyues / but alſo to
leane theire moſt dere chyldren as frutes of
fornicacyon / which crueltie we haue alſo felt
in this age. And thus hath holye wedlock
bene vnto them euer ſens a moſt pernyce-
ſe porſon / and ſtynkynge whoredome with
buggerie a moſt ſuffren remedye of theire na-
turall dyſſeaſe. Soche hath bene theire ſa-
thanycall tyrannye euer ſens.

A great aduerſarye to that holye office
was Pope Nicolas the firſt in the yeare of
oure lord. D. ccc. lxxiii. tyll Huldreichus the
good biſhop of Auguſta in Germanye with-
ſtoode his deuylyſſhe hypocryſie. yet was a
wyfe non impediment to holye Saynt Nyc-
las longe afore that / which was of a cōmon
cytizen made the archebiſhop of Myrrea
and metropolytane of all the whole lande of
Lycia. Somore was it to Ignaci⁹ / Hermas /
Anſanus / Phelras / Spiridion / Valens / St.
Iulius / Polycrates / Dionyſius Corintheo-
rum / Tertullianus / Cheremon / Baſilius ſe-
nior / Gregorius Nazianzenus / Eupſychi⁹ /
Philogonius / Vitalis / Apollinaris / Drſin⁹ /
Pharo Burgundus / Genibaudus / Gerol-
mus / and a great ſort more / which had both
wyues and chyldren / & yet they all were pre-
ſtes and biſhoppes. Moche better (ſayth
Baptiſta Mantuan⁹) was theire lyfe in mar-
ryage / than is now the lyfe of the ſpiritual.
te with.

te without it. For a great consyderacyon
 (sayth Plus the Seconde Pope/otherwyse
 called Eneas Silvius) was marriage first
 inhibited to prestes/but for a moche great-
 ter ought yt ageyne to be graunted them.
 Saynt Peter & holpe Apostile was not asha-
 med at Antiochia/whan his wyfe was led-
 de vnto death to cal her by her name (which
 was Eolam/or in the latyne Perpetua after
 wilters) And to saye vnto her in the myddes
 of the multitude. Sweete wyfe remembre thy
 Lorde Iesus Christ/a feare not the which
 slepyth the bodye/for they can do no harme to
 the soule.

Onlye couetousnesse & ambycion inter-
 dicted this marriage/which hath geuen oc-
 casion to wonderfull mischeues/as I haue
 declared at large in my answer for Tolwyn
 agaynst the Bysshop of London. To whom
 I haue added these histories folowynge v-
 pon iust occasions here geuen me/because
 they are yet so good vnto marriage. Pope Jo-
 han the. viii. was a woman/a was begotten
 with chylde by her owne dere chaplayne &
 chamberlayne a Cardinall/which God at
 that tyme wolde haue known to the worlde
 that their churche might apere as it was in
 dede/all whorishye/fylechye/and beaslye/ly-
 ke as the Apocalyps hath described her.yet
 was the worlde so blynde/that it neuer per-
 scyued it/till now of late yera. Marozia
 caused her husbände Guido/which was
 D.iii, than

A myſterye

than Marques of Thufcia/to ſtrangle Pope Johan the. iij. with a pyllowe and to ſlee his brother Peter/that the baſtarde which ſhe had by Pope Sergius the thirde whan ſhe was his concubynne/myght be ſaynt Peter's bycar after his father. As he was ſone after in dede/and was called Pope Johan the. v. Johan the. vii. Pope begate of his whore Johan the. viii. Pope/a in ſhort ſpace after was ſtryken to death of the denyll as he was in doyng an other holye acte of bytcherye.

By the auctorite and commaundement of this holye bycar of ſathan/ded ſaynt Donſtane here in Englande forbydde preſtes their wyues/and had therunto the aſſiſtence of kynge Edgare. By the which occaſyon Oswald than biſſhop of Worceſtre/cypelled the canons out of their cathedrall church and out of vi. churches more of his dyoceſe/and thruſt in monkes there to ſupple their romes/ onelye bycauſe they wolde not leaue their wyues/for he his ſelfe had alſo bene a monke. Eſhelwoldus in lyke caſe the biſſhop of Wyncheſtre/ded the ſame ſelfe holye acte alſo at the ſame tyme in his dyoceſe/for he aroſe alſo of þe ſame generacyon. The preſtes not cōtented w ſo ſpyghetfull an Inlurye /thought they wolde be euen with ſaynt Donſtane for it/as they were in dede. For whan he ſhuld make his purgacyon before the kynge in þe generall ſynode/for ſoche matters

matters as they had by that tyme bulted out/he had moche a do to saue all thynges honest/yet had he both the prelates and kynge vpon his syde. for holye fathers wyll at a tyme be as wanton as other poore menne/ and smell after smokes for all their holynesse. Holye Tomas Becket wold sumtyme for his pleasure make a iourneye of pylgrimage to the prymerose peertlesse of Stafford/ as his holye lyfe mencyoneth.

He that shall narrowlye serche saynt Hieromes Epistles / shall fynde him sumwhat famplyar with Marcella. So shall he fynde Saynt Gregorye with Domicella / and also saynt Bonifacius the archbissshop of Magunce with Tecla and Lieba. ii. Englyshe women of his owne cuntre natyue. After the death of kynge Edgare this bredde moche trouble in Englande. for the great menne of the realme put out þ monkes by vyolence/ and restored agayne the prestes with their wyues / tyll soche tyme as a counsell was holden at Wynchestre. Where as the prestes were agayne dyscharged/ by vertu of a voyce which came from a roode in the freyter wall (here was propre packynge) or els from the deuyll speakynge in him. for in dede the deuyll loueth wele / and first sought out that holye kynde of chastyte for to bewtyfy the with the Popes holye churche / & also to fylt hell. We rede of a watchynge deuyll (whether he were a prest or no that can I not tell)

D.iii.

but

A myſterye.

but he begate Marſyne the great Prophete
of Wales of an holye nonne of ſaynte Peters
in Carmalyn / which was the dawter of the
kyng of Demeria / to conferme this bleſſed
ſtoze with all.

About a foure ſcore yeares after that was
one Alwinus then byſſhop alſo of Wynche-
ſtre accused of yll rule with Emme kyng Ed-
wardes mother / & ſo commytted to the exa-
mynacyon of the clergie in the ycare of oure
Lorde a thouſande & fyfthe / but through ſpi-
rituall fauer he eſcaped it full well. As wyte-
neſſeth Regino pruniensis, whan Charles
the ſeconde Emprour returned agayne into
Almanye from his warres with the Norma-
nes / he founde Limphardus the byſſhop of
Werſell (which was his chefe counſellour)
ſo famylar with his wyfe or empreſſe Ri-
charda / that he coude do no leſſe than laye
aduouterie to his charge. Remigius the biſ-
ſhop of Dorceſtre / was depryued of his biſ-
ſhopryche by Pope Alexander the ſeconde /
bycauſe he was proued a preſtes ſonne. Ey-
ther had preſtes wyues of their owne in tho-
ſe dayes / or els there was ſome other good
workemanshype a brode. As Rudouicus pa-
rchebiſſhop of Audeburge was daunſynge
at mydnyght in a towne called Calua with
her that he loued beſt / he ſodenlye fell dead
and neuer recovered it / in the ycare of oure
Lorde a M.C.C. lxxviii.

As that holye nonne laye a dyenge which
 broughe forth at one byrthe/Petrus Lombat
 dus the master of the sentēces/Petrus Com
 mesior the master of the hystories/and Gra
 cianus monachus the master of the Popes
 lawes or decrees/and was admonished of
 her ghoslyr father to be sorre for that aduon
 trye / for soth father (quoth she) I can not
 repent it/consyderynge that holye churche
 hath receyued soche thre lyghtes thereof.
 Johan Eckius that impudēt warrour of an
 ticitist/and the onlye instructour of Englan
 de in that article and certen other/in the bo
 ke which he larelye made agaynst Martyne
 Luther/grauēteth himselfe not to be Amarti
 ton/or a māne all without synne. He can not
 (he sayth) excuse himselfe/But that he hath
 bene as other menne are which hath not ob
 serued the chastyte of Hypolitus/ for yf he
 ded we knowe the cōtrarye.yet will not that
 bent consciensed hypocrite/afferme it to be
 lawfull for a prest to marre in the lorde/fo
 indurate is he to this houre.

Though Benedict the .xlii. Pope graun
 ted to franciscus Petrarcha/which was a
 Canon of Padua/a archedeacon of Parma
 to take one Laureta to wyfe/retayninge styll
 his benefices / yet wolde he not afferme it
 lawfull that prestes myght marre/but one
 ly by soch blynde dispensaciōs for his owne
 carnall purpose. for this was the chefe cau
 se of his beneuolence towarde him. Petrar
 cha

A myfterye

cha had a fayre fyster in Auinion in the hote-
 fe of his brother Ghirarde / whose feltyship
 the holy father ded inwardlye couete / wo-
 kyng manye feate polycies for it. He promi-
 sed besydes this speciall prerogatiue vnto p-
 seyde Petrarcha / to make him a Cardinall /
 and to geue him greate goodes / in case he
 wolde bringe it to passe. Vnto whom as a
 manne fearynge God Petrarcha made this
 answer. The lord of heuen forbydde (sayth
 he) that euer so fylthy a diademe shulde
 couer my head. And with this he departed
 the Papis court / and so fled into Italie / re-
 compensynge there shortlye after by myn-
 ge this vnworthye demaunde of the Pope /
 as testifyeth Philelphus. His impacable fu-
 ry not yet qualysyed / this holye father by
 manyfolde gyftes and rewardes made Ghi-
 rarde his brother a manne fyt for his hande
 and so at the last a bhomynably corrupted the
 mayde. For the which the seyde Ghirarde
 hauinge great remorse of conscience / made
 himselfe a Charterose monke in Materne
 not farre from Marsilia / to make all to the
 deuyll.

Petrus Ryarius a mynorite or graye fryre
 of Genua / and prest cardinall of saynt Six-
 te in Rome / procured of Pope Sixtus p-
 fort his vncle by the helpe of his brother Hiero-
 me / a dispensacyon for the whole howsholde
 of the cardinall of Saynt Lucie / to haue the
 fre occuppence of buggerye boyes for the ill.
 hotter

Hotter monthes of the yeare/with this clau
se in the ende/ fiat vt petitur. O fylethynes
se not to be spoken/ but that their hypocrisie
requirerh it in these latter dayes/ the Ben
gaunce of God most depelye hangynge ouer
them. Nomore am I now ashamid to open
their abhominacions/ than they are yet styll
with the dissemblynge tytle of their synkin
ge chastyte to couer them. The scyd religion
se cardinall Peter spent within the space of
two yeares. ii. hondred thousande florence
in most prodigious lecherie. And dyed all
rotted in that fylethynesse in the. xxviii. yea
re of his age/ the yeare of oure lordes A.
CCCC. lxxiiii. Petrus Mendosa the car
dinall of Valencia in Spayne was not on
lye satisfiied with þe quene Vndre hyng ffe
dinandus nose/ besydes othei whores/ but
he sent to the Pope for a lycence to occupie
his owne sonne the marques of sanet. What
ruffelynge Pope Julius made with the car
dinall of Rantes in Brytayne for two yonge
laddes which the frenche quene Anne co
mytted vnto him/ it wolde abhorre honeste
eares to heare.

Pope Clement the. vii. was reported of
some wyters to be a bastarde/ a manqueller
a poyfener/ a balde/ a symonyake/ a Sodo
myte/ a perture/ a rauyshe/ a forcerer/ a sa
creleger/ & a worker of all other myscheues/
as Wynchestre is now in Englande/ whose
chast lyfe men maye coilecture by his chekes
and

A myfterye

and ordze. Wh/ that the earthe open not at
foche wretchednesse. I thinke in Sodome
and Gomorre were neuer foche prodigiouse
kynedes of fylthynesse as are yet in that spi-
ritualte/ yet will they be fyll a chaste genera-
cyon and holde marryage for synne. The sy-
ster of Alexander farnesius (which is now
saynt Peters byear/ yf he hath anye/ Andie
the name of the. iiii. Paule) was at this nar-
ra^o poynt with Pope Leo the. v. no longar
to be his owne swete lemanne vnlesse he
wold make her brother a cardinall after his
wyfe was dead / which was than but his
fcrype and cōueyar. In all hast possyble was
this graunted and perfourmed/ he constitu-
te byffhop of Hostyense. These and foche
other lyke examples of holpe churche are
the frutes of Pantolabus holpe ghost/ that
Luther hath bannysshed by his manyfolde
herespes. And in the stede of them hath he
brought in marryage/ whom Pantolab⁹ hath
dyffpned to be synne here / though it be the
clere institucyon of God: But parauenture
Pantolab⁹ God is not the God that made
marryage/ and therfore he dare do that we-
le ynough.

A myfterye.

- ¹ Next after him
Is his chese lym.
- ² One Melanchtonus.
Nequaquam bonus.

3 Euanuerunt in cogitationibus suis. ro. 1

The openinge. 1.

In this processe folowynge is Pantola.
bus compelled to playe Wythell make
shyft. No longer will his wittes serue
him to continue forth his genealogie by anye
maner waye of naturall propagacyon. But
now he boroweth a lymme of him/ or an other
lymme of him. Now seeth he to fatche in
that comer in and that captayne a brode.
Philip Melancthon is here brought in for
a lymme of Martyn Luther/ and after that
Peter franke for a lymme of Lambert/ yet
were they neuer cuntre menne. Decola-
padius with zwinglius is made a comer in-
to helpe here at a pynche/ so is Barnes with
Barade and Hierome. And poore Johan
frith is satt out a farre of/ to playe the sym-
ple captayne. So that we are lyke ere we co-
me to the ende/ to close germanes lyppes/
which neuer came togyther (they saye) by
seuen myles. first he begane his hygh the-
orykes in subtyle tropes of allegoie with
Blynde obstinacie/ Dame ignorance/ De-
bate/ Ambicion/ and so forth. And when that
wolde no longer serue him/ he stept to the
playne storie/ and brought forth out of that/
Wyckes/ Husse/ and Luther by name. As mo-
che agre they. ii. in one beyne of speakynge/
as doth fyre and water/ which be of a con-
trarye nature. And therfore we are lyke to
haue a wyse conclusyon. yet of all other thin-
ges

A myſterye

ges fayle. / We ſhall haue the frutes of an
folyſſhe ydle bzayne.

2 Now cometh he to the declaracyon of
the two ſubtyle Verſes which went afore/
wherin ye ſhall fynde moche good lernynge /
yſye marke them welc whan he hath expow
ned them. One Melanchtonus (he ſayth)
nequaquam bonus / and he ſheweth nomore
of him. Is not here thynke you a ſompr of
good doctryne? Doth not the prelates of En
glande moche to the common welthe of the
realme / to ſende forth ſoche an wholsom tea
cher: yea marrye I trow / and they wolde be
ſorpe to ſende forth anye other. Here is Phi
lip Melancthon (whom all Chriſtendome
commendeth for his moſt excellent lernyn
ge) detected for an heretyque of this bzay
nelleſſe hypocrite and blaſphemouſe beaſtlye
babler / non artycles of heresy eppreſſed.
But neuer the worſe is the fayre fyne golde /
though the fylthy ratte beſhyteth it. For
nought is it not that this is done in Satyrne
he ſhuld not els apere ſo well lerned. Sum
what we muſt haue to ſprede forth oure ſkys
tes with / & to haue oure phylacterics ſcane /
all were not els worth a farre. But yf Nequa
quam bonus / with inſipiens colonus / had be
put to Hōtyngton / it had made a better ſo
nus. O inſipient paſtiſtes / that ye haue no
more wytt but to vtter ſoche folyſſheſſe.
All the worlde maye ſe by this and ſoche
other / how Bayne ye are in your ſtodyes /
and

and so ydle in youre fantasyes.

3 The scripture that ye haue brought forth here/out of saynt Pauls Epistle to the Romanes/Euanuerunt in cogitationibus suis is as ryghtlyc youre owne good as is possible. For yt is spoken there vnto them that withholde the truth of God in vnrighousnesse/as you do here in this test of yours/and as doth youre whole poppe/The generacyon/becōmyng all bayne in youre thoughtes/a haupng your felys/The hartes so darkened. But I maruele fore to han ye redde that chapter/tohye ye marked not this clause folowynge. Propterea tradidit vos Deus in passionēs ignominie & c. For youre obstinate frowardnesse hath the lorde geuen you ouer into most shamefull lustes/and suffred you to worke fylthyngesse amonge yourselues/leauynge the naturall vse of women. This hath he geuen you as a due rewarde of your errour/for that ye haue turned his verite to a lye/and serued the creature rather than p creator or maker. This therfore doth rather pertyne to you than to Melanchton: for you contempne marryage/& not he/you are the Sodomites/and not he.you are the abhominable ydolaters/sensynge styll stockes and stones/and not he. It is you most execrable papistes that are there now noted to be full of iniquite / malyce / fornicacyon / auarice / falsshede / enuye / murther / contencion / fraude / frowardnesse / and so forth as foloweth
there

A myſterre
there in courſe / and not theſe godlye men.

A myſterre.

Next after this Whelpe
Came in to helpe.

One Decolampadius /
With his brother & Zwinglius.

The openinge. 1.

Knowlege I thynke verye ſmall hath
Pantolabus of godlye lerned men-
ne whom here he rayleth vpon in his
follye the leſt / and that aperceyeth by the vndiſ-
crete ordre therof. For here he reporteth De-
colampadius and Zwinglius to come after
Melancthon in the mayntenaunce of that
doctryne. Where as they were auntyet men
whan Melancthon was but a chylde / & we-
re promoters of the Lordes verye whan he
knewe nothyng of yt. And therfore the mā-
ne is welſe ouerſeane in the matters he ta-
keth in hande. Before was Melancthon a
lymme of Luther / and now he is become a
whelpe / but we knowe not wherof. Dogges /
cattes / and all will be lytle ynough ere we
haue done I feare me / to make a wyſe ende
of oure genealogye. We fare lyke him that
putt to his cart both his boze and his ſowe
with pygges / whan he had not horſe ynough
to draue home his harueſt. Salomon calleth
you the wylye whelpes of the ſoye which
hath deſtroyd the bynes. Hieremye telleth
you

you that ye haue broken downe the Lordes
 hyne yarde/and troden vnder youte fete his
 pleascunt possessyon/makynge his lande a
 wylde nesse. I maruele therfore ye regeste
 them not here for heretyques. Both Christ
 & Johan Baptist doth call you adders whel-
 pers and the fylthy frye of the serpent/ yet
 haue you no grace to beleue yt.

2 Ioannes Decolampadius is the first of
 the two that ye here blasphemie/ which was
 borne in the lande of Sueula. This was a
 manne of incomparable lernynge/ & a most
 pure professour of the Gospell. An excellent
 Oratour/ Poete/ Philosophet / Historiane/
 Lawer / and doctor of diuynite/ throughe
 expert in the Latyne/ Greke / Hebrue/ and
 Chaldie/ whose innocēt lyfe no manne cou-
 de iustlye reprove. In Bononie/ Syltprunne/
 Heydelberge/ Basyle/ and Augusta was he
 both a common reader and also an open prea-
 cher/ not without great name of his audito-
 ry. He translated out of the Greke into the
 Latyne/ manye workes of saynt Johan Chri-
 sostome/ saynt Cyrillus/ Athanasius/ Dama-
 scenus/ Theophilactus/ & other. More than
 lvi. Volumes vpon the scripture with other
 treatyses compyled he/ which are greatlye
 cōmended of them that be lerned. Moche a
 do he had with Johan faber a Suffragan
 and fryze/ with Eckius/ Empser/ Cochleus
 ffysher of Rochestre/ Latomus/ Lichtone/
 Pyrhelmerus/ Pelargus/ and diuerse other

E great

A mysterye

great warryours of Antichristes host / whom
he answered by Apologyes / besydes his con-
tynuall conflictes with the Anabaptistes /
& other sectes. At the last he departed henc-
e most godlye in the. liii. yere of his age /
and in the yere from Christes incarnacyon
a M. D. and. xxxi. euen the verye betwye
of Christen lernynge / whom Erasmus an
other lyght of our age / called a verye pure
theologiane.

3 Huldricus zwingli^d borne in the lande
of Heluecia / was a manne also of moste syn-
gular erudicyon & equall with & other in all
feates of lernynge. In all that he ded in his
cōmon lecturs and preachynges / he stodged
to be bryfe and playne. Neuer was ther anye
that euer knyt by more surelye / nor that sent
agayne the aduersaryes darteres more sharpe
lye. He that shall rede his boke De prouidē-
cia Dei / besydes his other. xxxvi. workes /
shall saye yf he be lerned / that he is equall
with the best that euer sett penne to paper.
Muche labour he toke to extyrpe soche vy-
ces as the peple of cusiome were geuen vñ-
to. for the which at the last he suffered most
cruell death in the. xlvi. yere of his age /
a M. D. and. xxxi. from Christes incarna-
cyon / the. xi. daye of Octobre. Of them was
he slayne / cutt in peces / and bent in defen-
dyng the common welthe of his cyte / for
whom he had aforetaken wondirfull paynes
to brynge them into the waye of ryghteous-
nesse.

nesse. So these are the two bretherne that
Pantolabus here rayleth vpon in his rusty.
call rymes without lernynge/wytt/and all
godlynesse. Myght we not (thynke you) saye
to him with Apelles: Come downe set some
ter/and holde ye styll to youre last. Be con-
tented with youre homblye occupacyon/and
meddle not with that which is beyonde your
re compas.

A mysterye.

- 1 These praters of dyuynite
vith their assynpte.
hath sought about
- 2 The vworlde thraugh out
- 3 for vngcracyous teachers
to be their preachers.

4 Conuenerunt in vnum aduersus do-
minum & aduersus Christum eius. psal. 2.

The openinge. 1.

The himselfe is Pantolabus alwayes/
as the common sayinge is. A fole in the
mornynge and all daye after not wyse.
He calleth these greate lerned menne pra-
ters of diuynite/ yet was he neuer able to vn-
derstande one leafe of theire workes. I thynke
he yf he were narrowlye examyned/ he shul-
de a pte not to knowe what true diuynite is.
Of late yeaeres now at Wyf orde their prin-
cipall diuynes/as doctoꝝ Roper/doctoꝝ kyn-
g

E.ii. ton/

A myſterye

ſon/doctoz Wolfe/a ſoche other/made theſe
open complayntes that in .xxviii. yeares
ſtodye they coude not vnderſtande Dons.
And as for Chyſties diuynite/I will ſcare
them recorde/they knewe yt nothyng at all.
I thynke theſe for that tyme in their diſpu-
tacyons and lectures were folye praters of
diuynite. And their frutes wolde declare a
great ſort of them to be lyttle better now. Is
not here (thynke you) in this worke of Pan-
tolabus/a pleaſant patche of diuynite? It is
no marueile though ſo noble a clarke as he
complayneth of pratyng / whan his ſelfe
pratleth here ſo folyſhlye. your draffſſhe
diuynes/as Dons/ Thomas/ Guido/ Cy-
les/ Wcham/ Baconthorpe/ Durande/ Ga-
briel/ Dorbel/and a thouſande more/hath
done lyttle other theſe.iii. hondzeth yeares
but eſtablyſhe lyes in hypocreſye to falſyſye
the ſcripturs / yet were they no praters of
diuynite but good doctozs of hollye churche.
O beaſtlye Baalamytes / lerne ones to be
godlye wyſe.

2 What you & your affynite haue ſought
the worlde ouer/and what ye ſeke yet ſyll/
yt is knowne in this age to manye/ yet are ye
not aſhamed of yt. ye haue ſought out all the
ſorceryes of the Gentiles/to fylle the peple
with their ſuperſticyons. ye haue robbed þ
Sophiſters of their ſubtyle conueryaunces/
to begyle þ pooze innocent ſowles. The wy-
ſe inuencyons of Logycke/the craftye co-
lours

lours of Rhetoryke / & the proupe practyses
 of philosophie haue ye gathered togyther / to
 deceyue all þ world that knoweth not your
 craftes. Not one slayght is there nor cast of
 good legerdemayne that anye iugler hath /
 but ye haue sought yt oute for auantage.
 Suche subtyl sekers ye are yet to this daye:
 What ye haue sought in other mennis how-
 ses / hawles / stabyls / barnes / butteryes / hy-
 chyns / chambers / parlours / and sumtyme in
 the good mannys bedde / I thynke there be
 fewe alyue but knoweth. There is not a poe-
 re wench that taketh wages / but ye must
 haue þ tent part for proupe tythes. There is
 not a labourer which lyueth by the sweate of
 his browes / but ye must haue a patche ther-
 of / though his chyl dren shulde famyshe at
 home. your sekyng about þ world through
 oute is an other maner of matter than the
 trauayle of those godlye menne hath bene /
 whom ye here accuse in your ydelnesse.

3 If euer there were in the worlde tea-
 chers more vngacyouse than you / I marue-
 le / or yf there euer were more peruerse prea-
 chers / I wondre. What other hath bene your
 doctryne afore tyme / but that the peple
 shuld beleue as holye churche doth teache
 them? That is to saye that the Pope was
 Gods bycar in earth / & the head of that ho-
 ly churche. That he coude not erre / & that
 his curse was most to be feared. That pur-
 gatorie was pryncfull / pylgrimages whol-

A myſterye

Some/maſſes merytoꝛyouse/dyꝛges medycy-
nable/holye water good for ſpꝛetres/a ſoche
other wretched wytcherie. All the ſtodye of
youre byſſhoppes/practyſe of youre pꝛeſtes/
dilygence of youre relygionſe/and labour of
youre vnyuerſytees / was about non other
thyng/ but to maynteyne ſoche beggerlye
baggage. And yt apereth by Wyncheſtre/
Bonner/Tonſhall/a ſoche other/that ye ſe-
ke yet non other thyng els. The ſolempne
declaracyōs of Seyton a Tolwyn ſhall yet
ſtande forth for wytnesſes/yf nede be/beſy-
des the workes of Standyſſhe a Pantolab⁹.
O moſt ſhameleſſe hypocrites/how dare ye
be ſo bolde to report other menne for vngra-
cyouse teachers/your ſelues offerynge ſo vn-
gracyouse documētes to þ world: Remoue
firſt of all þ great beame of your owne/ere ye
take þ ſmall mote from your neryber. He that
ſhall conferre your teachynges w þ worde of
God/ſhall fynde them vngracyouse ynough

4 The ſcripture here alledged for your vn-
gracyouse purpoſe: Conuenerūt in dñi ad-
uerſus domīnū a aduerſus Chriſtū elus/
maye ſaye that he is full vngracyouslye han-
dled. Dauid ſpake it in prophēcie agaynſt þ
heꝛthē tyꝛantes/that ſhuld withſtande both
þ lord a his worde. Theſe ſayth he come to
gyther agaynſt God a his Chriſt. Into this
myſchefe fell at þ laſt þ cruell counſell alſo
of þ Jewes/þ biſhoppes/phariſees/lawyers/
ſcribes/a doctours w the vndiſcrete rewlers
peruerred by thē. And euer ſene yt hath bene

your bloodthirsty generacyon / styll persecu-
tyng Christ in his faythfull members. They
are þ false people that ymagyne bayne thyn-
ges. They are the tyrautes that withstande
gods veryte / burnyng / hāgyng / & downyng
þ poore innocentes for yt. Who are þ kynges
of þ earth but they? The other beare onely þ
name / & are but their bochers & slaues. But
this shuld Pantolab^d haue also consydered.
Qui habitat in celis / irridebit eos / & tanquā
bas figuli confringet eos. He that sitteth in
heuen shall scorne their practyses in þ drede-
full daye / & dashe them in peces lyke an ear-
then vessell that is throwne agaynst an har-
de wall. Let not those termagauntes thynke
so to escape þ great vengeaunce of his indig-
nacyon. For there yt doth abyde thē in dede.
Though they take here their bayne pleasures
for þ tyme / yet is not þ iudgemēt farre of / nei-
ther slepeth their dānacyon / but is redye to
lyght vpon thē wth vengeaunce. ¶ A mysterpe

¹ And here in this sonde

Certayne they sonde.

² Which by and bye

Dyd them applye.

³ For to sett forth

Thynge nothyng v^oorth.

⁴ And preached openlye

Both treason and heresye.

¶ The openinge. 1.

A myfterye.

MArueleyt is to me / yf theſe men ſoughte oute Vngracyouſe teachers in Englande / that they founde not out Standyſſhe and Pantolaſus / Bonner and Wyncheſtre. I thynke they coude not haue founde moche worſe yf they had ſought the worlde all ouer. No / though they had founde out the deuyl himſelfe. For in their doctrine is þ true Chriſten fayth blaſphemed / the ſacred ſcriptures peruerſed moſte wretchedlye / the ſeruauntes of God maligned / the peple of the worlde deluded / the pryce of oure redempcyon contempned / and all Babylon iſſhe beggerye for themperſuaded. yea / Standyſſhe was not aſhamed ones in his fylthy preache to make Chriſtes blood no better than the blood of a ſwyne. There are yet in London a greatesort lyuynge that harde him. yet is he a lewde preacher ſtyll / and not condemned of the byſſhoppes for an heretyque. There ſhall no ſoche come in the Genealogie of heresye. Pantolaſus hath here full honorably beſhytt the ſcriptures / and full lyk a worſhyppfull gentylman of þ Popes church. And ſo hath he putt them forth a brode vnder the kynges pryuylege. Ad imprimendum ſolum / both by Robert Wyer and alſo by Johan Redman / which care not what they do for moneye. yet is he not founde out for an Vngracyouſe teacher. But yf he had ryghtly taught the Goſpell / he had bene founde out ere this tyme.

2 What

2 What labours ye haue taken and how busyllye ye haue applyed yt to set vp the kyngedome of the deuyll by all madde mastres of ydolatrye / the Chronycles declareth at large. And how ye sturre about ye now with olde rotten poles and sparres to holde vp youre holye mother for fallynge / we are not so blynde but we persyue yt. Prouyde ye for necessaryes apace / & se that she droppe not awaye sodenlye in the feuer she hath now a dayes. Wynde vp her head for sweruyng / lappe vp her bodye warme for surfetyng / and prouyde her a catwadd of calues egges to recouer her agayne yf yt maye be. Luther hath febled her soze / so hath Decolampadi⁹ and zwinglius. Barnes here in Englande was not all behynde with his part / nomore was Johan frith and Tyndale. But happe ye are that Thomas Crōwell lyued not / for he had by this tyme made her no berye bewtyfull gentyll woman. Wele / now ye haue gotten the ouerhande of her enemyes / applye ye apace whyle ye haue layser / to set her vp agayne. Be now no sluggardes in youre holye water makynge / nor yet in youre sensynges and goynge processyon: ye shall fynde my lord Gardynner of Wynchestre / & my lord Bonner of London with other good prelates of the realme berye fauorable and assistent vnto you / so that ye meddle not with the Gospell. Therfore applye ye apace / & se there be founde in ye no slackenesse.

3 The

A myfterye

3 The precyouse worthynesse of thynges
 set out by your Egypciast generacyon/is so-
 ne balued. I report me here to this worthye
 genealogye of yours. Forsoth yt is honora-
 ble warre and worthye to haue soche a porte
 for p author. It is no marucl though these
 newe bokes now a dayes be thynges nothyng
 ge worth. for they bring neyther tythes nor
 offerynges/dcuotyōs nor trētals/ purgato-
 ry pens nor pyllages. Ther are more swete
 profyghtes to be pycked oute of one Sarum
 masse boke/ than out of them all: yea/ God
 saue Sermones discipuli/ w the portas/ pro-
 cessyoner/ & olde festiuall. for a moch better
 worlde was yt whan they were vsed/ than yt
 is now a dayes. It was a good worlde w pre-
 stes/ whan they stodyed nothyng els but scryp-
 ture Albert de secretis mulierū/ & to fatche in
 their tythes & other profyghtes. Longe was
 it ere Johan Bidaioz in Parys a great lerned
 manne/ coude proue by naturall reason & by
 the scriptures that watchyng spretes myght
 begett women with chylde/ as one of them
 ded the nōne of wales that was Marlynes
 mother: Was not this thynke you a good ver-
 tuouse stodye & sumwhat worth/ when it was
 enes brought to lyght: They haue sett forth
 manye of these good wothes/ lyke good ver-
 tuouse fathers and profytable workemen/
 yet hath fewe or non founde sawte in them.

4 Sumwhat meaneth Pantolab⁹ here by
 this heresye and treason that was so open-
 ly

a good
 worke
 to prof

lye preached. But I trust he will discover nō
 of his owne affynite/though manye of them
 were hanged for them at pryngge bp in the
 North. Doctor Baylye in Southfolke wrought
 ghte great myracles by syr Roger Wenfor-
 thes dowter to auance the great ladye of Ip-
 pesmyche. Doctor Bockynge lyke wyse ded
 wonderfull feates at Cantenberye in kent
 by Elyzabeth Berton to sett bp a newe pyl-
 grimage at Court bp strete. Doctor Cron-
 keborne had certen reuelaciōs of a newe kyn-
 gedome that was cōpyngge vpon this c.ause
 of Te Deū/Aperuitst credētibus regna ce-
 loꝝ. And preached thē in dyuerse towncs of
 Eastsepe as p monasteryes were in suppress-
 syngge/by p Vertu of this tēyt. Temp⁹ facit
 di domine/dissipauerūt legem tuā. It is ty-
 me lorde to sturre about p. for yf thū tarrye
 moche longat/p heretyques will marre all.
 Doctor Pycherynge & other prelates ded lyt-
 tle other for. 2. years space/but moue the pre-
 stes of the North to prouoke p peple in thei-
 lent confessions to the pylgrimage of grace
 agaynst p hynge & his counsell. Besydes p
 propre feates that were done by doctor Mac-
 kerell/p bycar of Lowthe/Reynold⁹ of She-
 ne/p charterouse monkes/p obseruaunt fryers
 & dyuerse other that were hanged & quarte-
 red. But these will not Pantolab⁹ accuse for
 preachers of heresye & treason/because thei-
 doctryne doth please him well/ & specyallye
 because p pope hath newly canonysed thē for
 his sayntes.

Amo

A myfterye
A myfterye.

- 1 The first captayne
Of this false trayne.
- 2 Was one Johan frith/
Which had no pyth.
- 3 Of lernynge nor vbytt
Not vworth a nytt.

4 Via stulti recta in oculis eius. psal. 12.

The openinge. 1.

Not one of these scysmatiques afore re-
herfed/ coude Pantolabus fynde in his
hart to appoynt oute for a captayne. yet
were they of a false sedycouse trayne both
of heresye and treason / as his selfe is yet
syll with other of that affynite. The lorde
Darsye was in those dayes a myghtye great
captayne. So was the lorde Hussye. So we-
re syr Robert Constable/ syr Thomas Per-
cye/ syr Johan Bulmer/ syr Steuen Hamer-
ton/ syr George Lumlaye/ with Rafe Bul-
mer/ Nicolas Tempest/ & a great sort more.
Robert Aske was in that pylgrimage of gra-
ce for þe Popes holye churche no small doar/
though he had but one eye. Somore was cap-
taine Lobler/ that valeaunt George on hor-
se backe with his Lyncolne shere bowes and
baggepypes: yet are they not founde fytt to
occupye a ryme in this noble Genealogye.
Manye spirituall captaynes also and wyse
counsellors were at the same selfe tyme be-
rye

rye busye to promote that ghoſtlye quarrell
forwarde. As James Lokerell the prior of
Gysburgh/Wylliam Wytlesse the prior of
Byrdlyngton/Adam Sedbar Abbot of Gar-
beleye/Wylliam Thyrsk the abbot of fenleye
the abbot of Dborne/the abbot of Sawleye/
the abbot of Whawleye/the abbot of Glas-
tenberye/the abbot of Redyngge/the abbot of
Colcheſtre/and the prior of Lenton not farre
from Northyngham. Besydes that was do-
ne at Walsyngham in Northfolke/by syr Ny-
colas Wylam a Chanon/George Gysborow
syrre Peckoc/and other more. But all these
captaynes were out of Pantolabus remem-
braunce at this tyme.

2 Onlye is poore Johan frith a captay-
ne founde out here to his purpose/because he
was to the Pope a capitall enemye. Though
Pantolabus be but a fole/ he knoweth what
he wotteth wele ynough. I warande you he
hath no worse opinyon of all these former
captaynes/than hath the holye father of Ro-
me. That is to saye/ though they were by-
headed/hanged/ & quartered/ yet dyed they
full vertuose menne/as ded holye Thomas
Beckett for the lybertyes of holye churche.
By this maye ye se that yt is not all one to
dye for holye churche and to dye for the Gos-
pell. For they that dye for holye churche are
holye sayntes and martyrs/where as they
that dye for the Gospel are but heretyques
and trayters. But what this will apere in
latter

A mysterye

latter iudgement/ that daye shall declare/
when no worldye polycies will helpe. This
poore yonge manne Iohan frith/ which is
here cōtempned for the verytees sake/ maye
chaunce at that daye as the membre with þ
head/ with Christ to iudge þ truthes aduer-
saries/ for folowynge him in the same perse-
cucion. For an offyceyt is to a certen sort be-
longynge. But sure I am that they are not
those which lyue here voluptuouslye. Than
must yt nedes be they that suffre all wronges
here in that verytees cause.

3 The wyse man sayth/ that they are tho-
se whom þ worlde had sumtyme in dyspoy-
thynkynge their doctryne madde folyshnes-
se and their latter endes withoute honour.
yet are they rekened amonge the chyldezen of
God/ & their porcion is plentyfull amonge
the holpe sayntes. Of this vnlearned hypo-
cite and braynelesse babler/ is Iohan frith
noted to be without pyth of lernynge & wyte
Whereas the contrarye is knowne to his
whole generacyon / which neuer were yet
able to confute his boke of purgatorie agens-
t Kastell/ Møre/ and Rochestre/ besydes his
other workes. The veryte hath yet victorie
at his hande/ though he for a tyme be throw-
ne vnder the auter/ there callynge for a iust
reuengement of that vnpytefull violence so
cruellye here minisfired vnto him. What py-
the of wytt and lernynge Pantolabus had
whan he wrote this Genealogie/ yt is wele
perscy.

*Iohan
frith*

persecued of them that hath reddeyt / yf they were not as he is / all wytleffe and gracelesse. Scarselye worth a nytt is the best Verse therof / to him that shall sche eyther wytt or lernynge. But as the sayinge is / draffe is good ynough for swyne / and dytze puddynge for dogges. As good as the best is this fylthy baggage for the Papistes / which seeketh nothyng els But errours and lyes in hypocrisy.

4 In his allegacyon of scripture / Pantolabus shulde seme neyther to be wyty nor lerned. For in both his cappyes imprinted by Johan Kedian and Robert Wyer / he noteth yt to be in the. xlii. psalme of Dauid / and yt is not there / but in the. xlii. chapter of Salomons Proverbes. There is this tyept in dede. *Via stulti recta in oculis eius.* Like what a fole taketh in hande / that thynketh he onelye wele done. A verye folysh syght hath Pantolabus in Genealogies to take þ father for þ sonne. Of a lykelyhode he dreamed that he was at Mattens when he was at masse / by takynge of Dauid for Salomon By the orderynge of his scriptures / he semeth better lerned in his portas or Masse boke / than in the sacred Byble. No where had that tyept bene better bestowed / than vpon his owne precyouse bodye / yf he had seane himselfe ryghtlye. For by his shadowe we maye trace out an ydyote / moche more by his persone / & most of all by his doctryshe doctryne there

A myſterye

here miniſtred. In the ſame chapter is this
text alſo: Verit impioſ & non erunt / domus
iſtorum permanebit. Turne ouer the wy-
ked / and they are nomore ſcane / but the buyl
dyng of the ryghtouſe ſhall neuer periſhe.
Friſth ſhall be cōmended for his godlye wyſ-
dome / whan Pantolabus ſhall be reputed a
preſumptuouſe folc. Abominable are deceyt-
full lyppeſ before the Lorde / but they that la-
bour for the truth doth pleaſe him greatlye.

A myſterye.

1 He dyd ſaye playne
There ded not remayne.

2 Ryallye preſent
In the bleſſed ſacrament.

3 Oſ iuſti paſcitur imperitia. Pro. 15.

The openinge. 1.

Dyrouſe vnto Pantolabus is Johan
friſth aboue all other / and that ape-
reth by this. Though he hath afore
here accuſed Wyclef / Huſſe / Luther / Me-
lanchton / Decolampadius / and zwinglius
for heretiques / yet hath he layde agaynſte
them non artycles of hereſye. But now in a
great fume he layeth to Johan friſthes char-
ge the ſacramēt of the auſtre / and that with
no ſmall circumſtaūce. Manye menne thyn-
keth that this hote entrepryſe of his / is mo-
re for the loſſe that he and ſoche other hath
ſuſtained in dyrge penſ / ſowle grottes / maſ-
ſe of.

se offerynges / trettals / monthmyndes / years
myndes / and soche lyke / than for anye othere
denowyon. That is the comberouse collyck
that pangeth him & his generacyon daylye
at the very hart rote / & that maketh them
somalancholye / madde / and modye agaynst
heretyques. They are not cōtented that Jo-
han frith was so playne in his wrytynges
concernyng that matter / wherin all their
commoditye and profygthes lyeth enclosed.
Had he medled with anye other thyng els /
he had not so sore displeased them. For yf
that ones were taken awaye / small substā-
ce wold remayne vnto them / towards their
spirituall mayntenaunce in pryde / whores-
dom / floure / ydelnesse / glottonye / buggerye
and soch other beastlye frutes of their vnc-
cyons and shauynges.

2 Wonderfullye haue they busyed them-
selues to holde by that buyldyng of theirs.
That holyc Masse or sacrifice for the quye-
ke and the dead / patched togyther by so ma-
nye holyc Doyes / with so manye cerimonyes
dysgyfnynges / lyghtes / instrumentes / gyn-
nes / legerdemaynes / turnynges / bechny-
ges / dreamynges / dottynges / mownynges /
gapnynges / breathynges with ho he haue at
all / crynynges / crosnynges / doppynges / dos-
fynynges / blessynges / breaknynges / denowyn-
ges / syppnynges / rynnynges / thombe syckny-
ges / & manye other toyces besydes. All their
wyttes / labour / dysygence / and stodye haue
If they

A myſterye

they with Demetrius occupied/to prepare
ſtronger bulwerkes for this ſhyne of Dya-
na. After that their Pope had once obtained
of Phocas the false emperour to be head of þe
church. By the craftye practyſes of the mon-
kes / Paſchaſi⁹ / Berno / Guido / Humbert⁹ /
Gulmundus / Algerus / Rogerus / Lanfran-
cus / Anſelmus / and ſuche other / was reaſy-
te adioyned to the ſacrament. Than were
Vniuerſitytes founded euerywhere by mon-
kes alſo to vpholde that newe buylded but-
teras. Than ſode forth Peter the Lombard
de or the Maſter of their ſentences / which
was begotten / bredde / and borne of an holye
whore / a nonne I ſhulde ſaye / Vnder the ſa-
cred bove of chaſtyte / and he gaue vnto yt
transubſtanciacyon. Than folowed trans-
mutacyon / tranſleyon / and tranſaccidenta-
cyon / but not tranſfiguracyon yet to this
daye.

Than 3rd Pope Innocent the .iii. of that
name make yt Accidens ſine ſubieto / Tho-
mas of Aquyne ſupportynge that doctryne
by his doctyſhe diuynite. Johan Parys and
other wolde haue added vnto yt Impana-
cyon of þe worde / but that was relected anon
for daungers therevpon enſewynge. After
that came in ydemptyte / reaſyte / formaſy-
te / materiaſyte / propriete / Veracyte / abſolu-
te beyng / multiplicacyon / Vnyon / diffynita-
cyon / eſſenciacyon / Vbiquite ſygnalite / ſym-
bolycalite / naturaſyte / potenciaſite / perſo-
nalyte /

nalite/presencialite/propozcionalite/parti-
cipalite/habitualite/virtualite/dymencio-
nalite/substantialite/deificalite/carnalite
corporalite/modalite/supposytalite/yposta-
ticalite/and a great sort more amonge thele
Sentencioners and Scollsters. Than was
yt boyed/pyyed/and tabernacled/a sobor-
ne forth in processyon with torche/lyght/ban-
ner/crosse/candelstyck/cope/a canape/with
knelynge and crowchynge/manye wonder-
full myracles solowynge/as was seane at
Lynos/Parys/Lalys/Brucels/Schledam/
and in manye other places els. And so was
yt clerelye altered from Chyristes institucyon/
and became throughe the abominacyon of
desolacyon/as wytnesseth Johan Wyclef in
his .iii. chapter de Eucharistia. Than had
the bishoppes at their handes their Sophi-
sters and Summysles/their Sentencioners
and Canonistes with all superstitious sub-
tyltes to defende yt for a blessed sacramēt.
And whan that lowse lernynge wolde not
serue them/than had they vpon their sydes
to dispute with agaynst þ heretyques/both
swerdes and halters/pyre and faggottes/as
they haue yet styll to this houre.

3 I wolde that the text which Pantolab⁹
bringeth in here out of Salomons Prouer-
bes/to proue that Chyristes bode is reallye
present in the blessed sacrament/were dys-
gentlye marked of the reader. It is not the-
re/Do stulti pascitur imperitia/as Pantola

A mysterie

bus hath here layed it forth. But it is in that
 95. chapter. *Os stultorum pascetur imperiti-*
cia / yf ye take their olde teyt. The mouth
 of fooles shall be fedde with all folyshnesse.
 Of a lykelyhode Pantolab^s hath some priuy
 lege of the Pope / that he maye at his plea-
 sur peruert the scriptures in the defence of ho-
 lye churche. yet proueth not this peruerted
 teyt that Christ is reallye present in the sa-
 crament. But in dede it declareth what Pan-
 tolabus is / both reallye / naturallie / formal-
 lye / and substantiallie / and so doth in a ma-
 ner all the whole chapter besydes. Some af-
 ter the begynnynge therof / is soche an other
 lyke clause. *Os fatuorum ebulit stultitiam.*
 The mouth of lewde fooles boyleth out fo-
 lysh babylnges / as are the Porticall verses
 of Pantolabus booke here / and all the ynke
 horne termes also of their doctors afore re-
 herced here for their blessed sacramēt. More
 fytlye had this clause of the same chapter
 bene applyed to that sacrament as it is now
 vsed. *Victimae impiorum abominabiles Do-*
mino. Abominable to þe Lorde are the sacrifi-
 ces of the wyched / where as the prayer of
 the ryghtouse is acceptable. fylthy is the
 waye of the vngodlye / but he that foloweth
 ryghtousnesse is in Gods fauer. for whye þe
 ceremonies therof are the Popes & not his.
 The breakfast is the prestes alone / and no
 communyon of Christes peple to knytt them
 vp together as members into his mysticall
 bodye.

A myſterye.

1 The fleſſhe and blood

And lyuelye food.

2 And onelye Vbelthe

Of oure ſoule helthe.

3 Qul manducat hunc panem, viuet in
aeternum. Ioan. 6.

The openinge. 1.

Proudeſye ſtyll prattleth this popiſhe
Poete/accuſynge Iohan frith for not
graūtyng Chriſtes reaſt preſence in
theſe ſacrament. And here he cōuerteth his
fantasyed realyte into Chriſtes fleſhe and
blood/caſſynge it the lyuelye fode of þ ſoule
Godlye wyſe was Iohan frith/and ſo ſhall
he ſynde it in the latter daye/in that he wol-
de not attribute vnto Chriſt that thyng/wh
is not founde in þ ſcripturs. A popiſhe lyue-
rye is that realite of theſe / ſophiſticallye
borrowed of Ariſtotles logyck. He wolde in
no caſe be accuſed of the mouthe of God for
addynge ſoche beggerye to his worde. Ra-
ther ded he (good creature) offre his bodye
to the fyre. I thynke not the contrarye of Jo-
han frith/but yf theſe ſacrament had bene
Chriſtes as it is the Popes/in the colour it
is in now/he had graunted vnto it moche
more than he ded. Chriſtes fleſhe is no ſo-
che popetrye/nor his blood ſoche māmetrye/
as theſe manye myſacles hath made it.

Full. For

A myſterye

For yf theſe corruptible breade were that
ſwete ſode of ſoule/than had all they pe-
riſhed/ which hath not ſo outwardly re-
ceyued it afore tyme. As Adam/ Noe/ Abra-
ham/ Moyses/ Dauid/ Helias/ with all the
other fathers which dyedafore Chriſt. They
receyued both his bodye and blood/ els had
they not bene ſaued. For ſaynt Paule doth
ſaye that all they and we haue eaten of one
ſpiritual meate and drinke of one ſpiritual
drinke/one harde rocke miniſtrynge it vnto
be both. In ſpight & verite (ſayth Chriſt)
ſhall the true worſhippers worſhippe him/
and not in outwarde thynges that are ſeene
with the eye/for they remaine onely to the
faſſe worſhippers or ydolaters.

2 Neyther haue youre Realyte power to
make youre bleſſed ſacrament Chriſtes fleſ-
ſhe nor yet his blood. Neyther can ye thereby
proue it oure ſwete food nor yet oure ſou-
les helthe / though ye a thouſande tymes
put it therinto. For ſo moche as it cometh
not from þe expreſſe worde of God/ but from
the fylthy doctrine of youre Philoſophers/
which were non other but fylthy ydolaters.
Rather ſhulde it ſeme therfore to conuert it
into an ydoll to oure ſoules deſtruction/
than into Chriſtes fleſhe to oure ſoules co-
ſolation. A ſwete ſode it maye wel be vnto
you which are fedde therewith daylye at
youre aulters/ but welc I wote in that hynde
it is non vnto vs in þe churches bodye which
haue


haue no part therof. An onlpe welthe it maye
 be vnto youre generacyon which take the
 swete profytes therof/a lyucth therby in all
 Voluptuousse pleasures of ydelnesse. But how
 it shulde be the helthe of youre sowles in
 that kynde of cloytynge/that can I not we-
 le tell you. Wele I wote it is neyther wel-
 the nor helthe vnto vs. for a great vndoyne
 ge hath it bene to the comon welthe/and is
 yet a most ruynouse decaye of the peples sou-
 le helthe/the eternall father redresseth it. ye
 will saye parauenture ye make it Christes
 fleshe by the speakynge of his worde vnto it
 Christ neuer taughte yow to preache his
 worde in a foreyn language to a thyng that
 is dumme/but to the lyuyng peple in their
 natyue language / that they myght beleue
 and be saued. He bad you distribute that bre-
 de vnto other/and not to flasse it vpon youre
 selues. He commaunded also the peple to ea-
 te it/but in no case to worship it. Neuer was
 it worshipped in the churche/tyll it had you-
 re Realyte/which Christ neuer graunted to
 youre breathynge.

3 The scripture that is here alledged oute
 of the first of Iohan. Qui manducat hunc
 panem/viuet in eternum/condempneth the
 whole doctrine of Pantolab⁹ maddemeters
 here/ both by the sequele of the same chap.
 and also by the oppnyon of all the olde doc-
 tors which nameth it a spirituall eatynge.
 In all that processe doth Christ reprove the

f.iiii.

Laps

A mysticpe.



Capernaytes or carnall hearers of his wor-
de/requyringe a beleue of them that will be
saued. for at that tyme nor yet of a yere af-
ter was not that holye supper of his institu-
ted. Christ there admonished both his owne
disciples and þ Capernaytes not to labour
for the meate that perissheth with the belly/
but for that which endureth into the lyfe
euertlastyng which is his eternall worde.
And whan they gredged at his heauenlye
aduertysementes / he declared vnto them
what he ment by that eatyng/sayng. Qui
credit in me/habet vitam eternam. He that
beleueth on me/hath the lyfe euertlastyng.
As who shulde saye/that there to eate/is to
beleue accordyng to his worde. Whan Chri-
ste after that he had declared hymselfe to be
the breade of lyfe/and that his fleshe was
meate and his blood verye drinke/and that
they which ded eate hym shuld lyue for euer.
He gaue them this for a full cōclusyon of the
vnderstandyng of that eatyng vnd drinc-
kyng. Spiritus est qui viuificat/caro non
prodest quicquā. It is onely the sprete that
quyckeneth/the carnall eatyng profyteth
nothyng at all. for the bisschoppes behelde
him/Judas ded kysse him/and the cruell Je-
wes towched his bodye / yet were they for
that neuer the better. Nomore than the pre-
stes are yet to this honre/which (as they
saye) do daylye receyue him with their mou-
the/eate him with their lippes/and teare
him

him with their teathe.

A myſterye.

1 D Brayneleſſe nodye
Chriſt ſayd my bodye
2 Is Verelye meate
For manne to eate.

3 Caro mea vere eſt cibus, &c. Ioan. 6.

The openinge, 1.

Dvyche is Pantolabus in his matters
now / & quauereth in his quybyles
at large. He cutteth his crotchettes
as ſhort as chyldes dyrt / that they ſhulde
ronne rounde on his tonge. Now is Iohan
ſtreth a brayneleſſe nodye / becauſe he hath
not written to his mynde. But what a wyte
leſſe wrangler is he / and a dodypoſt da we
pate / that thus will talke with a dead man
ner. A comon cuſtom is it amonge the vnler
ned papyſtes / onelye to inuere agaynſt them
that are gone. Neuer will they meddle with
them which are alpyue / vnleſſe they be ſure
to burne them or to hange them. Truthe it
is that Chriſt hath ſayd / that his bodye is
meate / and that he which doth not receyue
that meate ca haue no lyfe in him. But what
that eatynge is can not Pantolab⁹ tell / or at
laſt he hath not yet traught it. Chriſt ſayth
that to eate his fleſſhe and to dryncke his
blood / is to dwell in him by fayth and loue /
and he agayne to dwell in vs by his ſpyete of
ſcrypte /



A myſterye

Beſyde/and not to heare your popiſhe maſſe
or to receyue your ſacrament. An infinite
nombre of people haue thus eaten him and
droncke him/which neuer knewe what your
maſſyng or howſellynge ment/ſhall lyue
perpetuallie in that refeccon. Not one euer
perifhed that ſo hath receyued him/where
as thouſandes hath bene loſt that hath be-
ne fedde at your aulters.

2 Where as his fleſhe is eaten and ſure-
lye dygeſted/there is ſcane nomore whore-
mongynge / theft / fornicacyon / ydeſneſſe/
wytheecraft/cruelte/spyght/couetouſneſſe/
ydolatre/hatred/glotonye/and other fyl-
thyſe vyces of the fleſhe. But loue/lope/pra-
ce/pacience/longe ſufferynge/gentylnesſe/
goodneſſe/faythfulneſſe / mekenesſe / clea-
neſſe/temperaunce/with other frutes of the
ſporete. It is not your oyled generacyon ther-
fore/nor yet they that are howſeled at their
maſſes that eateth Chriſtes fleſhe & dryn-
keth his blood/which for the more part ſtyll
remayne whoremongers / buggerers / rob-
bers/cloyners/catchers/false teachers/hy-
pocrites / ydolaters / trayters / deceyuers/
beſtye goddes/extorcyoners/murtherers of
ſowles/and burners of innocentes for their
true Chriſten beleue. Where as Chriſt is
eaten/he dwelleth. And where as he dwell-
eth/he will ſuffre no ſoche workes to be do-
ne. That perſone can be no blaſphemouſe
ſabler/no inſtructour of lyes/no dysdayner
of

of Gods worde/no peruerter of þ scripture/
as Pantolabus is here throught out all his
test. He shall not iudge that to be whyghte
that is blacke / nor yet that is blacke to be
whyght. But his syght shall be soche by the
gyft of his sperte / that the thyng which is
nought he shall so discern it / hath it neuer
so manye gloupouse glytteryng colour to
the contrarye.

3 As Pantolabus is in his poesyes / so is
he in his allegacyons of the scripture / a Be-
rry Enlerned ydyote / applynge thm both
to his folysh fleshlye purpose. He thynketh
with Caro mea Vere est cibus / to proue that
Christes fleshe is reallye present in their po-
pyshe sacrament. And Christ meaneth no-
thyng lesse in that whole chapter. He sayth
not there my fleshe shall be naturallye pre-
sent in youre sacrament / whan ye haue ones
prouyded youre oyled offycers and consecra-
te conuerers for that purpose. But my fleshe
is meate / and my blood is drynkedlye dryn-
ke / afore there were anye soche owlyshe or-
ders. He promysed not to dwell in that / but
to dwell in vs euermore. The kyngedome of
God (sayth he) cometh not with outwarde
obseruacyon of lo here / and se there. For he
holde the kyngdome of God is within yow.
your members (sayth saynt Paule) are the
temple of God / and youre sowles the habi-
tacles of the holy ghost. It foloweth in that
Gospell. Hic est panis qui de celo descendit.
He

A myſterye

He is the breade which came from heauen/
 & not that breade which came from the wa-
 fer backes or from the breathyng of ſyz Lau-
 rence Royteter at the aulter. The worke of
 God is onely to belcve/ & not to fatche that
 bread at youre ydeſſ handes. They dye that
 eate youre breade/ and ronne headlynge to
 the deuyl a greate ſort of them/ as ded ma-
 ny of the Jewes that eate Manna in the
 deſart. But they that eate this breade ſhall
 neuer periſhe.

A myſterye.

1. Wher wilt thou then/
 Sett to thy penne.
2. And ſo playnely
 Chriſtes wordes denye/
3. Thy peyſſhe pryde reaſons
 Where not worth. ii. peasons
4. Wherefore in a ſyre
 Thou haddeſt thy ſyre.
5. Iuſte pariebantur ſecundum ſuas ne-
 quitias. Sapien. 19.

The openinge. i.

Rallye ſtill ruſſeth this ratter in
 his ragged rymes of ruſtycaſt rude-
 neſſe. He reaſoneth here his matter
 full clarkely wiſh this dead manne/ whye
 he ſett his penne to b oke agaynſt the proſp-
 eable wares of their markett. But ſo longe
 as

as he was alyue he wolde not meddle wth him. Lyke a baselie warrour of the Popes armye/he thynketh the victorie sone gotten of him that is gone awaye. The manne alreadye ouerthrowne/is sone beatten. But lette him not thynke so to wyne anye greates worshyp at Johan frithes hande. For though he his corps be dead/his sperte is alyue. Whan his fleshe was in barnyng/his fayth was most quicke/the beryte in him remaynyng inuincible. The power of hell wth the whole swarme of Antichrist shall neuer preuaile agaynst that stronge buyldyng. Non other victorie haue ye/than had Cayphas ouer Christ/and the deuyll ouer Job/trumphe ye neuer so fast. ye maye ponnyshe the bodye and geue it to death/but ouer the soule ye haue no power. Blessed is that man that ener he was borne/whiche perseuereth faythfull to the ende/as Johan frith hath done. That he penned by his lyfe concerninge the sacrament and thei^r popyshe purgatorie/is not greatlye hyndred here as yet by Pantolabus dyrtie darter. The greatest acte he hath done/is that he hath here paynted vs out a fole of himselfe.

2 Here is it layed vnto Johan frithes charge/that he shulde denye Christes wordes/because he wolde not in his booke admyt Aristotles realyte in thei^r sacramēt. In dede he neuer denyed Christes worde/for than he shulde haue done as you do alwayes/ & so haue

A myſterye

haue denyed Chriſt himſelfe which is all
 one with his worde. He euer more affirmed
 that Chriſtes fleſhe was very meate & his
 blood very dryncke / but not for the bodye.
 yet denyed he not the corporall eatynge. He
 graunted alſo that he was very bread / and
 that he which eateth that breade ſhall lyue
 for euer. yet wolde he not haue that bread
 which came from the waſſer backes / to be
 all one with that breade which came from
 heuen. For ſaynt Auguſtine ſayth that their
 eatynge be diuerſe. The one is eaten with
 the mouth / the other with þe ſayth. The one
 with the lippes / the other with the harte.
 The one with the bodye / the other with the
 ſoule. He wolde in no caſe haue them to co-
 me in both at one doore. your wordes wolde
 not frithly affirme / becauſe they are not Chri-
 ſtes but Ariſtotles. your wayes are all af-
 ter the Maſter of your ſentences / which was
 in an whorſſe nonne a fylthy frute of your
 bowed chaſtyte. ye folowe in your ſayth the
 ſote ſteppes of Bonauenture / Thomas /
 Dons / Diſbert / Albert / Baconthorpe / Ge-
 rarde / Gyles / Candauus / Guido / Wckham
 Helyoth / Holcoth / Brulſer / Worbel / & other
 dytye diuynes forth yſſuyng from him (in
 whom ſathā hath wrought euer ſens he was
 ſett at large) refusynge the Apoſtles doc-
 tryne. And that cauſed Johan frith neuer
 to agree vnto you.

3 His reaſons are neuer the worſe that
 your

your pylde popyshe brayne do not allowe
 them. Deuysyng are your poesyes/and
 more deuyshe a great deale your pylde wyt-
 tes. What your reasons are/it is playne to
 all them/which hath eyther wytt or lernyn-
 ge. The value of them is sone rehened now
 that they are come to þe towche stone. I thyn-
 ke verelye they are neyther worth two pea-
 sons/nor yet worth two nyttes or antes eg-
 ges. The reasons and auctorities of Johan
 frith concernynge Christes bodye & blood/
 standeth yet vntowched for all you. Moche
 more vndischarged. It is ynough for you to
 rayle and to prate/to bragge & to lye/though
 ye do nothyng els. ye fare lyke a gargull in
 a wall with a spowte in his mouth/which
 doth nothyng els but spewe oute water. ye
 sett a greate face here vpon the matter/as
 though the Popes churche were holden vp
 by you/and nothyng do ye at all but vomete
 fylthy swyllinges. More lyke are you and a
 sort of your fellows more/to pull downe
 your holpe mother/than to kepe her vp lon-
 ge / yf ye haue no better lernynge than ye
 shewe here. Johan Wyclef prophced that
 your churche shuld haue an ende/had very-
 te ones the victorie. Which is in short spa-
 ce lyke to be founde true/yf ye plye not your
 matters apace.

4 Disdaynefull ye cast ye it in Johan frithes
 teathe here/that he dyed in the fyre at
 þe procurment of your prelates. No though it
 were

A myſterie

were a greate ignominye to dye for the Lordes Berpte. But precyouse in ſyght of that lord was the death of that faythfull yonge manne/ though it were Berpe wretched in your ſyghtes regardynge nothyng but that which is pleaſaunt to the fleſhe. What your ende ſhall be/ the Lord of heauen knoweth. ye haue yet layſer ynough to playe the felde byſſhop/ and to bleſſe with youre helcs in any hempen corde/ as a great ſort of youre fellows haue done which were as true menne as you are here. Therefore ye are not wyſe to diſdayne anye manns ende/ nor yet to iudge him yll that departeth in Chriſtes fayth. ye maye wel knowe that Chriſtes death was not Berpe precyouse to your proude predeceſſours the byſſhoppes/ phariſees/ & lawers/ whan they went by and downe there mockynge and moſynge as you do now here with youre meters. No better is the ſeruaunt than his maſter/ nor yet the diſciple than he that ſent him. full vnylike is ſyght of god to youre ſyght/ and his inſcrutable iudgements to youre carnall iudgements. Bleſſed is Johan frith that he ſuffreth ſyll at your handes theſe obprobres for his holpe names ſake/ for ſure is he of the kyngedome of heauen.

¶ The claufe that ye haue here inſpientlye raught out of the laſt chapter of Sapience/ to make good with it your mallice meeters agaynſt Johan frith/ will not Sapience alſo.

ce allowe now for his/ye haue so disfigured
yt. If ye had gentyllye borrowed it/ & not so
theuisslye stolne it/ he wolde gladly haue
receyued it of you agayne. But now it is
youre owne ragged stufte & not his. He hath
there/ Iuste patiebatur secundum suas ne-
quitias/ and not patiebatur. The Egypcia-
nes (sayth he) which cruellye persecuted the
chosen people of God Vndre Pharao/ hath
worthelye sufferd accordynge to their many
fold wyckednesses. He is not contented w
you nor yet with soche other false Prophetes
as will so preposterouslye bestowe his scrip-
ture/ as to geue that to gods fryndes which
belongeth to his enemyes. In the ende of
that chapter is this text folowynge/ wher-
in Iohan ffirith hath now his porcyon/ but
that coude not Pantala⁸⁹ perseyue. In om-
nibus enim magnificasti populum tuum Do-
mine/ & honorasti. In all thynges lorde hast
thu done the best for thy people/ & so brought
them to honoure. Thu hast not despyed the
but alwaye and in all places hast thu gra-
ciouslye stande by them. The Egypcians
now are you/ as wytnesseth saynt Iohan in
the Apocalyps. ii. youre greate cyte (sayth
he) hath a spirituall name/ youre churche is
called Sodoma and Egyptus. for there ye
daylye crucifye the Lorde in his members/
besydes that ye do in youre daylye Masses/
or newe founde sacrifices for the quycke and
the dead.

A mysterye
A mysterye.

1 Next of this secte
That Was suspecte.

2 Was one Lamberte
A manne peruerter.

3 And almost Good.

4 Probauerunt habere Deum in notitia,
tradidit illos Deus in reprobum sensum. Rom. 1.

¶ The openinge. 1.

Seruouslye hath Pantolabus sought
his wyttes here/to clowte vp his Genealogie
with sumwhat. But I maruelemoche that for
.v. years space betwixt the burnynges of Johan
fritsch and Johan Lambert/he coude fynde out
non els for his purpose. His bloodye generacyon
of mytred ma. houndes and their shauen
sergeantes were not wonte to be so longe
vnoctupied. His hollye mother (whom saynt
Johan reporteth to be droncke in the blood
of martyrs) was not wonte to fast so longe
from that drynke/but wolde coole her hote
thirst ere that tyme/hauynge so fyerre a
stomake/welc I wote that manye than
suffred at London/Colche fire/Hadleye/
Ippeswyck/Dorwyche/Lynne/and in other
more places of Englande.

Good Wyllia Tyndale was done to death
also at Dylforde in Braban within the same
years/by the procurement of youre craftye

Lay.

Cayphas / in the yere of oure Lorde a M.
D. and. p. p. v. in the moneth of Septembre
And therfore I wondre they escaped youre
hande. This maketh vs to thynke that ye
entended of these onely with those that he
re foloweth to iest at youre pleasure / vpon
soche malyce as ye had agaynst them con-
ceyued. Sure are you to be of soche a secte /
as will worke lyttle goodnesse. Lete menne
suspect of you what they will / but these po-
pyshe poesyes of yours smell knauysshye /
whan ye can fynde out non other heretyques
but these alone / of so manye Popes / popes-
ners / trayters / sorcerers / Sodomites / scys-
matyques / and pestylent papistes as hath
bene / and are yet styll to this daye.

2 Becausye ye are here in hande with Lam-
bert / I will saye sumwhat for him / for I kne-
we his couersacyon. The truthe of it is / he
was sumtyme a prest of youre generacyon /
called syr Johan Wycols / and was borne in
the cyte of Norwyche. After that he had in
Lambryge geuen himselfe to good letters /
and became sumwhat expert both in the La-
tyn and the Greke / at the preachynges of
the good menne Arthure and Bylneye / he
toke repentaunce of his former lyfe. And af-
ter that the kynge by his lawfull offycers
had taken of him an othe to renounce the Po-
pe as a false vsurper / he threwe from hym
that Antichristes yoke with his lyuerpe and
marke to shewe himselfe throughe obediẽt

G. H.

Ther

A myſterye

Thaſe leauyng papſtycall cuſtomes/he embraced the Goſpell for his lyfes direccyon/ & loured thereafter a Vertuouſe Chriſten lyfe/ which you iudge here a lyfe peruert/ ſoche is your owne Englyſhe terme. This wolde I not wyte ſo manifeſtlye/ yf I knewe it not for a certente. Where as he was before an ydeall Maſſemonger and an hater of the ſcripturs / he became thaſe a fauor and follower of them. yea / he taught them vnto other and lyued his ſelfe accordyng to the ſame. Manye Chriſten inſtruccyons wrote he to his bretherne / & brought vp their chyldren in all Vertu. Dyuerſe workes of Eraſmus / and of other good authours more / translated he into the Vulgar Englyſhe tonge to the Chriſten commodyte of other.

3 And where as Pantolabus wyrteth him here to be a manne almoſt woode / for that he was not in fayth and opinyon to his folyſhe mynde agreable. He declareth himſelfe to be of lyke iudgement with thoſe relygyouſe curates of the Jewes Synagoge / which reported Johan Baptiſt to be a madde manne for his abſtinence / and Chriſt to be a drone. harde for his good felſſhip keepyng. But lette him not thynke eaſtlye to auoyde this ſlaundrouſe report before the eternall iudge / unleſſe he repent in tyme. What ſo ever thou art (ſayth ſaynt Paule) that iudgeſt any other / this ſhalt thou be ſure of for thyne owne part / to condemne thy ſelfe / perfourmyng the ſame

me selfe thynges that thou condemnest him
of. Noche more than / yf it be left in wrytyn-
ge / as this outragouse flaundre is / that he
was a manne peruert and almost wood.

Though I and soche other which haue red-
de ouer Pantolabus lest here / ded not iudge
him a fellowe of a peruerse opinyon and doc-
tryne / and a Bedlem brast more than mad-
de / the seyd lest it selfe wolde do it for vs.
Therefore lete him not saye that we iudge
him agayne here / for his owne fylthy frui-
tes declareth him. How abhomynably the
scripturs are here peruerted for a trayterous
se popyshe purpose / to vpholde the fylthy
kyngedome of Antichrist / it will be euident
to him that shall serche the places.

4 Now cometh here one in / borrowed of the
first chapter of saynt Paule to the Romanes
Marke the good workemanlye handelynge
(I praye ye) therof. Sicut non probauerunt
(sayth he) habere Deum in notitia / tradidit
illos Deus in reprobum sensum. As they
haue not regarded to knowe their lord god /
so hath he geuen them ouer into a letwde
mynde. And what is this text to the purpo-
se to proue that Johan Lambert was a man-
ne peruert and almost wood? This is there
a conclusyon of an olde synkyng matter of
yours goynge but a lyttle afoze / and therefore
lete it not be left so cowardlye behynde you.
Relicto naturali vsu femine / eparserunt in
desyderiis suis in mulcem / masculi in ma-
sculos

A mystere

sculos turpitudinem operātes. They which haue vnrightrously with holden the truth of the lorde in vnrightrousnesse/leauinge þe naturall vse of women/haue burned in lustes amonge themselves/workinge menne with menne vnspekeable fylthyngesse. Be ashamed wretches/be ashamed, and besewe ones the scripturs wheras they shuld be bestowed. Lerne to amende yowr abhominable lyvinge/and leaue to blaspheme the poore innocētes by them. for yf ye can no right lyar besowe them/trulye yf yowr wytynges come to owr handes/we shall teache yow the right waye/bycause yowr owne shepherdes are slacke.

A mystere.

- 1 Which vbolde make good.
With tonge and penne.
Before all menne.
- 2 That in the Masse.
Nothinge els vvas.
- 3 But a signification.
Of Christes passion.
- 4 Ne sis sapiens apud te ipsum. Prou.1.

The openinge.1.

Though this verse agreeth with his other fellows in sounde/yet doth he not agre with him in matter/a ther. for I haue dissented them. It is not all one

to be wood or madde and to do good / & there-
 for I haue put the good doer from the mad-
 de. Pantolab⁹ saith here that Lambert wol-
 de make. Than is he moche better by his
 owne report than is his holpe generacyon /
 for they haue euer marred. yea / farther mo-
 re he saith that he wolde make good. He caⁿ not
 so report of his owne monstrouse mustee /
 for they haue made all thinges euyl. Not
 one thinge is there vnder the heauens / that
 they haue not defyled with one kynde of I-
 dolatrye or oether. Besydes their hypocresye
 whoredome / Idelnesse / buggerye / and the
 deuill and all of soche byces / their shamefull
 abhorringe of marryage / their superstitious
 seforbyddynge of meates / and their abhomi-
 nable peruertering of the scripturs with their
 sophistrye / sorcerye / wyles / wytheecraftes /
 decrees / decretals / actes / clementynes / ex-
 trauiagantes / pryulleges / bulles / & prouinct
 all synodals / makynge playne merchandysce
 both of the bodyes and sowles of menne.
 This haue they done before all menne both
 with tunge and penne / lyke as Pantolabus
 here reporteth of Lambert.

2 I wylt wele this goodnesse had a tay-
 le which at the latter ende wolde not seme
 verye good. Lambert both with tunge and
 penne was a contynual aduersarye to the
 holpe Masse / which is their princypall mar-
 ket / and that is the cause that he is here re-
 gestered for an heretyq. yea / marrye ser / now

G. lll. In.

A myſterye.

Underſtande the matter moche better than
I coude afore. Now can I tell you what he-
reſye is as ye take it/and who be the herety-
ques that you meane. Not they that ſpeake
ageynſt the father of heauen with Sabellius
and Arius. Nor they that blaſpheme þe
ſonne with Porphirius and Photinus/ Nor
yet they which impugne the holye ghoſt w
Macedonius and Eunomius. But they on-
ly which reſpyle ageynſt your Maſſe/made
by ſo manye holye Popes. They poore ſou-
les are alone in this your Genealogye/and
non other heretyques els. By this we perſe-
ue that ye are thoſe yll ſtewardes whõ ſaint
Paule ſpeaketh of/that ſeke your owne and
not Ieſus Chriſtes/makynge of your bel-
lyes your God. your Bayne gloze (ſayth he)
wyll be your confuſion/for nothynge ye ſa-
uer but that which is earthlye. What is
your Maſſe els but a gawdiſhe ſoppetye or
a toy of your owne ymaginacyon? Nomore
is it lyke the holye ſupper of Chriſt/than þe
earth is lyke heaue or fylthy dytt lyke gol-
de. No/make of it the beſt ye cane with your
lyghtes / Beſtymentes / copes / Jewels / aul-
tres / Images / organs / pryckſonge / ſenſyn-
ges / & the deuyll and all/as þe paganes ded
in their olde ſacrifices before their Idols.

3 If Lambert graunted you that in your
Maſſe ſo patched and peeced with pappſtrye
was a ſynifycacion of Chriſtes deathe / ye
were moche to blame ſo to burne hym. For
he

he graunted you more than anye māne will
do els/that is godlye wyse and lerned. But
surelye he neuer graunted that to you. Masse
se/But to the most holyc supper of the lorde/
and therfor ye haue mys vnderstande his sa
ynges. In you Masse is nothinge but that
ye make you selues by the Vertu of Arysto
tles realyte. No/though ye. vii. tymes brea
the ouer it/Hoc est corpus meum. For christ
is neuer made but in vs/and that is by the
Vertu of his worde trulye taught. And that
is the cause that Saynt Paule ded saye.

So oft as ye shall eate this breade and dryn
ke of this cuppe/ye shall shewe the lordes
death tyll he come. Whan Christ badde ye
do it in his remembraunce he badde ye not
make him ageyne. The trayuelynge womā
whiche is with childe in the Apocalypse/beto
keneth Christes people/hauinge him with
in them and not without them. More ouer
Dauid sayth that the bewtyfull dower of
kynges is all from within. you Masse mon
gers turne their tayles to the people & prea
che to the wall as Antichrist hath chaught
them/But neuer turne they to them decla
ring the true meaninge therof/as Christ
hath commaunded. And therfor their fylthy
sacrifyces are Antichristes and not Christs
and that they make there is an Idoll and
no God/and therfor vnmete to be worship
ped. They shal aryse in the morninge saith
the lorde)and not fynde me/they shall call
vnto me whan I shall not heare them/and

A myſterye

whan they holde vp their polluted handes/
I ſhall turne away my face.

4 Nothyng to the purpoſe is this alle-
gacyon of Salomons Proverbs. Ne ſis ſa-
piens apud ſemetipſum. To proue that the
Maſſe is ſumwhat more than a ſignifica-
cyon of Chriſt paſſyon. And agayne þe text
is falſely placed/for it is not in þe firſt chap-
ter/but in the. iiii. This craftye conceyuaunce
of yours/is to playe boe pepe with the ſym-
ple people. ye ruffle out youre ſcriptures/but
whan menne ſhall ſeke them/they ſhall be
ſure not to fynde them where you appoynt
them/leaſt they ſhulde with them fynde out
alſo youre iuglynges. This is now the. iiii.
tyme ye haue played this towche/lete youre
conceyuaunce be ſumwhat cleaner. If ye laye
that text vnto Lambertes charge/that he
was to wyſe in his owne conceyt/ye do him
muche wronge/for that conceyt is yours and
not his. you haue for that folyſhe conceyt of
yours/putt a ſyde all the wyſdome of God.
Utterlye deſpyſe you Chriſtes inſtruccyon/
accountynge him / but an ydyote ſole that
coude not make ſoche ſolempne preparaciōs
as ye haue made. full lyttle conſydered you
in the ſame ſelfe chapter. Quod abominatio
Domino eſt omnis illuſor / & cum ſimplici-
bus ſermocinatio eius. Abominable to the
Lorde is euery diſdaynefull ſcorner/where
as the ſimple diſdayned ſhall knowe his ſe-
crete counſels. The mocker will he laugh

to scorne/and yet will he geue his grace to
the lowlye. The wyse shall possesse his glo-
rye/and the bragginge of folcs/confusyon.

A mysterye.

- 1 And Utterlye
He ded denye.
- 2 That Christ Unfayned
Was there contayned.
- 3 Both cryallie
And substancyallie.
- 4 Quotiescunq; manducabitis panem
hunc & calicem biberis &c. 1. Cor. 10.

The openinge. 1.

Uterlye these poesyes are straunge
& diuerse. They make me to remem-
ber the processyon of Maydston in
kent. for some of them daunse lyke greate
gyauntes and are eyght syllabes a pece. As
this verse here afore. But a significacyon.
Some come doppinge after lyke lyttle hop-
pe on my thombes/and are but. iiii. syllabes
as. And Utterlye/with his fellowe as short
as he. And therfore it is but madde gere.
But what is it (I praye you) that Lambert
ded denye? That Christ was his Lorde. No
Utterlye ded he not/but stode stedfastlye by
it vnto the verye death/that he was his on-
lye sauour/prace maker/helpe/tyghthous-
nesse/and redemer. He alone was the lambe
that dyed for him. And he alone was þe head
of

A myſterye

of that church that he was a membre of. In this ſayth perſecuted he vnto his latter ende/and in the ſame departed vnto his lord God. yet ſought your generacion by moſt turkyſhe tyrannye to compell him to remoue his fote from that rocke. But mercyfull was that lord vnto him. In the myddes of the fyre denyed not he his veryte/but departed hence with the clere victorie ouer you. Don of the Popes ſwozne ſubiectes dyed he/but the very true ſeruaunt of Ieſus Chriſt.

2 His denyall was in dede that Chriſt ſhuld be containd in the bankett of youre bleſſyng. Remembre firſt from whence your bleſſynges come/and out of whose auctorite they ſprange firſt of all. Saynt Iohan ſayth in the Apocalyps that the Dragon (ye wote whom he meaneth) gaue his auctorite/ſea- te/and power vnto the great Beaſt that aroſe out of the ſee. And in an other chapter folowynge he ſayth alſo/that þ worldye gouernours/as emperours/kynges/and princes/ ſhuld applye their ſtrengthes (which conſiſteth in their lawes/ſwerdes/a ſcepture) vnto the ſame fylthy freke. Of this Beaſt haue you that marke wherwith ye bye a ſell. your oyles and ſhauynges are not of Chriſt nomore are youre myters and typpettes. If he wolde haue ſent forth ſoche miniſters/ he neded to haue gone no farther than to An- nas and Cayphas/Ioanes and Alexander/ with other of þ ſame affynite/for they were
of a

of a hyndred prouyded of God to soche offy-
ces of epterne obseruacions / but yet not to
make newe goddes nor yet to sence ymages.
youre vncommaunded exorcysmes and bles-
synges are non other than the playne practy-
ses of Necromancye. By the Vertu wherof/
though ye maye with youre Pope satche the
deuyll from hell (for youre sacrifices are all
one) yet can ye not drawe the soune of God
out of heauen and so make oure crede of non
effecte.

3 yet can ye not out of youre ragged rea-
lyte / borowed of the Paganes lernynge / for
want of scripturs to youre mynde. Ther will
ye haue him to be reallye / onely whan ye
shall commaunde him. That is to saye / that
the thyng there in syght made of flower
and water / is verye he in dede by the Vertu
of youre office. ye will haue him there also
substanciallye in his owne propre persone /
in lengthe and in breadethe / in forme and
proporcion / with fleshe / blood / skynne / bo-
nes / heare / tethe / and nayles. ye are verye
connyng worke menne that ye can do so mo-
che in so lyttle tyme and with so fewe wor-
des. But ye can not tell vs whether he syt-
teth or standeth / laugheth or wepeth. I thin-
ke verye he myght wepe in dede yf that
naturall affect were now styll regnyng in
his glorified bodye / lyke as he sumtyme we-
pte vpon Hierusalem / to se his dere herita-
ge so wretchedlye abused of you. I can not /
but

A mysterpe

but moche maruele that ye requyre so great
honour to those wares of yowr makinge / &
so little worshipp to the eternall testament
of Iesus Christ. Whye holde ye not by that
cuttlastinge treasure before the people?
Whye tell ye the not that he is therein both
trallie and substantiallie contained? No / ye
will non therof. For it is neyther to yowr
spirituall commodite nor yet auailtage. ye
will cruellye persecute it and blasphemie it
makinge the people to beleue that it is most
detestable heresye.

4 yowr text here of / Quoclescunque m^a
ducabitis panem hunc / et calicem bibetis &
c. is nothinge at all vpon yowr syde / but di-
rectlye agaynst yow. So oft as ye shall eate
this breade sayth Saint Paule and drinke
of this cuppe & c. Here is the communion of
Christes holyc supper not called Christ him-
selfe / but breade & drynke receyued of christ.
Muche lesse than is yowr wasser cake christ
which yow haue receyued of the Pope. A cut-
tal haue ye made of that text / cuttinge a wa-
ye this tayle cleane from his rompe / Wher
domini annuntiabit donec Veniat / least o-
ther menne shuld knowe the truth of the
thinge & what were the true office in that
ministracion. Herin are ye tolde that whan
ye so eate / ye shuld shewe the lordes deathe
till he come / but that will ye neuer do. If ye
marke wel the same (Till he come) yowr re-
alite and substantialite of Christes presen-
ce

cethere bodylpe/will sone apere nothynge
 at all. Both here & aforeye haue writtē it ry-
 allye with a y in both yowz priented copy-
 es. If it be yowz fawte/ye are but a sole in
 yowz owne occupacion. If the samte be of
 yowz. ii. prienters/than are both yowz lewde
 for teachynge of them soche wytycherye as
 they can not vnderstande/and they beastlye
 also to belcve soche blinde beggerye/mynt-
 strynge it so a brode for moneye .ye offer vs
 here ageyne in both yowz coppers one chap-
 ter for an other/and I am verye glad of it.
 For in so doynge/ye brynge vs to the truthe
 of yowr matter. In that. x. chapter is it wil-
 ten. Nolo autem vos socios fieri demoniorū
 I wyll yow in no case saith Saint Paule to
 haue felysshyp with devils. ye cā not at ones
 be partakers of the lordes table/and of the
 table of devils. That is offred to yowz I-
 dols is no mete refecctō for the christianes.
 As yowz daylye sacrifices are/whiche ye ma-
 ke before the Images of yowz aulters/and
 not before the people of God. It shuld se-
 me a farre other eatynge and drinkynge that
 Saint Paule doth meane/than this yowz
 mornynge brekefast is/by that which goth
 afore there. For he sayth that all p fathers
 afore Christs commynge. As Adam/Noe/
 Abraham/Moyse/Dauid/and soche other
 ded eate of one spirituall meate / though
 that Christ came longe after/pet had they
 neuer yowz whyght God w so many blessyn-
 ges.

A myfterye
A myfterye.

- 1 But lyke a fole
He vvas set at fcole.
- 2 By a dryune
for to declyne.
- 3 This prono vone hoc.
- 4 Hoc eft corpus meum. Matth. 26.

¶ The openinge. 1.

W Dyrpylye doth this Poete beftowe
his wyttes here / yf ye marke him we-
le / flatterynglye fawnyng e vpon fo-
me great pyller of his church e for a baun-
tage / though it be not vpon his good lord e
of Wyncheftre. A common cufrome is it of
theſe Bayne hypocrites and ydell wytted pa-
piſtes / to cloyne with all craftye colours and
ingyns poſſyble for to crepe into the fauer of
thoſe that the worlde laboureth vpon. Wo be
vnto you falſe prophetes (ſayth Ezechiel)
that ſome pyllowes vndre mennys arme ho-
les and bolſters vndre their heades / to cat-
che ſowles with all for lucre. Moche better
(ſayth Salomon) are the ſtypes of a louter /
than the fraudelent kyſſes of a flatterer.
More proſpyght is it to be chaſtened of a wy-
ſe manne / than to be deceyued by the law-
fyng e of folles. Soche a falſe flatterer wol-
de not Dauid regarde / but cōmaunded him
ſtrayght wayes to be ſlayne. By theſe flat-
terynge meters it is caſye to perſeyue what
Panto.

Pantolabus sekerth here. A benefyce of my
 lorde to synge for butterflyes / that the pro-
 fyghtes therof myght pamper him by in all
 ydelnesse. And for that he hath magnifyed
 his good lordeshyppe here with a lye / in re-
 portynge him to proue Lambert a fole in the
 disputacion of the sacrament / and to sett
 him agayne to scole to declyne this pronow-
 ne hoc. But I feare me they will proue foles
 both / his good lorde and he / ere the matter
 be fullye ended.

2 The diuynite of this great diuynite of
 his / will scarselye apere good sophistrye or
 yet simple gramer after olde Alexanders
 rewles / be it ones tryed by the scripturs. I
 thynke it be no better than course legerde-
 mayne / for all these gloriouse glauerynges.
 Diuinare is sumtyme to gesse at a venture /
 and therbyon (I suppose) he calleth him he-
 re a diuynite / and not for anye truthe he hath
 vttered therein / or in anye other godlye mat-
 ter els as yet. Not onlye is this great pyller
 of holye churche thus registred here of Pan-
 tolabus in this his genealogie of heresy /
 that he shulde be good lorde vnto him in an
 other matter / as yf a benefyce fell that he
 myght be preferred for this his good zeale /
 but also his good diuynite is putt in here
 with him. The nature of this dowyte diuyn-
 nite is to stande moche in the declynynge of
 pronownes / as he hath here full poeticallye
 described it. This was in the olde tyme but

A mysterpe

Boyes playe in the gramer scholes / and now
it is taken vp for hygh diuynite in the consti-
stoye scholes of the papistes / to proue Christ
reallye and substanciallye present in their
sacrament. Lyke is it to be no small matter
for menne to be burned for / ere they haue do-
ne with it / that hath so substanciallye proues
or argumentes. Necessarye is it to declayne a
pronowne wele / for him that will knowe the
mysterpe therof after theire meanynge. Now
forsoth here is godlye Christen lernynge
crept lately into Englande for the mayn-
tenaunce of their newe Christen beleue.

Sumwhat must these braggyng hypo-
crites haue alwayes to blynde with the eyes
of the simple / which neuer seeth oute thele
wyles. So folysh are they that they nothyng
e els beleue / but that they haue in falsche-
de taught them / as the blynde with the blyn-
de so falsynge into the dych. Here is it bo-
sted of Patolab^d that his good lorde of Wyn-
chestre that greate diuyn proued Lambert
an heretyque with this pronowne hoc. The
sentence that Christ spoke at his last supper
amonge his disciples and bretherne / had
neyther hic nor hoc / for it was in the Hebrue
speche which hath neyther of both. Wherefo-
re the declynnge of hoc maketh nothyng
at all for the trespasse of anye vertye therein.
More to the purpose had the comparynge or
conferryng of that Latine pronowne with
panis or with corpus bene / than the decli-
nyng

hinge therof. That is yet all togither to folysh. I put Wynchestre and Pantolabus the case / that the Hebrue hath not the newe tre gendre / as it hath not in dede. How wilt they thā with their newe diuinite declýne their pronowne hoc? I thinke both their wittes wyll scarsely wele serue them / hauinge no better helpe thā themselves. Erasm⁹ saith also in his annotacions / that this Verbe substantiue est / is not in the Greke nomore than it is in the Hebrue. I maruele how they wolde handle this matter also yf they shuld grāmatticallýe declýne it. It is a worlde (they saye) to heare folles prate whan they be vpon their ale benche.

4 Now cometh forth the tept / that must make vp all their market / yf it be not all togither agaynst thē / which is to be feared. We fynde not in þe Gospell neyther of Matthew Marke / nor Luke / nor yet in Paule to the Corinthians / that Christ breathed vpon þe bread whan he scyd / Hoc est corpus meum. For all they make mensyon that it was out of his handes and deliuered to his Apostles befor he spake those wordes. Therfor that breathing of yowis vpon the breade / is but a newe sounde toye of yowis owne soicerye / to make men beleue that ye are great doers by the bettu of yowis oplynges and shauinges. He gaue thankes in dede vnto God his father but the wordes of his thankesgeuinge (which were the wordes of his consecraciō)



A mysterye

He lest not here be kinde him/for yow to do
 yowr feates with. for he knewe yow subty.
 le worke menne. ye haue alwayes a craftye
 custome (for yowr occupaciō is nothinge els
 but crafte) to gelde yowr scripturs of so mo.
 che as ye thinke shuld discouer yow. Quod
 pro vobis tradetur/had as good place and
 was as wel allowed in Christes consecra.
 cion (as yow falsely take it) as had Hoc est
 corpus meū. And I thinke verely that þ one
 declareth the other after his meanyng/But
 not after yowr subtile meaning for yowr adua.
 tage. He called that his body that shuld be
 betrayed for thē/now construe you þ rest be.
 cause ye are so cōning in construccions. By as
 clarkely diuinite as you do vse here/a māne
 might aye yow whether ye call that hoc of
 yowr/this or that? As this is my bodye wh
 sitteth/or that is my bodye which ye haue
 eaten. for he badde them both take and ea.
 te/and paused sumwhat after/before he sayd
 This is my bodye which shall be betrayed
 for yow.

¶ A mysterye.

But lyke a blocke.

He had nought to saye.

Nothet ye no, naye.

Wherfor lyke a da vbe.

He vvas iudged by the la vbe.

To be dra vone verelye.

And burned for here ye.

4 Confuse sunt sapientes. Hiere. 3.

¶ The openinge. 1.

X Erpes the cruell kynge of the Parthya-
nes in his frantych furye made prou-
de preparacions of .x. hondreth thou-
sande souldiours ageynst the Grekes / yet
was he at þe latter slayne but of one simple
captayne called Artabanus. Derye lyke is it
to be so here with Pantolabus yf he taketh
not hede. Though he hath bpō his syde the
Popes great armye or infynite host of cardina-
les / Bisschoppes / suffraganes / archdea-
cons / chauncellors / officials / cōmissaries /
deanes / prebendes / colligeneres / doctores / ba-
chyllers / persones / curates / prestes / lawers
purgatorye prowlers / and holye water mon-
gers / with hattes / whodes / myters / scarlet-
tes / furrres / cattes tayles / cōmissiōs / scrow-
les / cytacions / pardons / surpleses / crysma-
toyes / stoles / and oyle boxes with the de-
uill and all / yet shall poore Christ with one
blast or puffe of his mouthe ouerthrow him.
Here scornefullye disdayneth he Iohan lam-
bert a poore membre of his / full blockysshlye
callinge him a blocke hauinge nought to sa-
ye (he saith) whan his reuerende lorde dispu-
ted with him / neyther yea nor naye. And I
beleue it wele. For Lambert afore had le-
ned this wyse lesson of Salomon. Ne respō-
deas stulto in pta stulticiam suam &c. An-
swere not a fole accordinge to his folyshnes-
se / least thou apere lyke to him. He consti-

H.iii.

dered

A myſterye

dered alſo that his maſter Jeſus Chriſt had
 ſerue ſewe wordes before Annas and Lay-
 phas / and non at all before Herode / leaſt he
 ſhuld haue geuen that was holye to dogges
 and that was precious vnto ſoyne.

2 What ſhyll'eth it how dawpſhe and fo-
 lyſhe you iudge him which haue no iudge-
 ment that is godly / whyls Chriſt hath pro-
 miſed him a plentiuſe reward in heaue for
 that he ſuff'reth here of you. Saint Paule
 ſaith that the worde of the croſſe is euermo-
 re iudged folyſhneſſe to them that ſhall pe-
 riſhe. But vnto them that ſhall be ſaued it
 is p'polder of God. In that he was iudged
 by the law at your procuremēt / he hath that
 reward which his maſter promiſed him / &
 that he his ſelfe had afore. If they haue per-
 ſecuted me ſaith he they ſhall alſo perſecu-
 te you. For no better is the ſeruaunt thā his
 maſter. If youz madde modye generaciō cal-
 led Chriſt afore tyme / ſamaritane / dzonkar-
 de / deuill / heretique / & traytour / what mar-
 uele is it though you folowinge after in the
 ſame ſelfe fete ſteppes call ſo his poore mē-
 ber? No leſſe reward hath Johan Lambert
 (as I beleue) for ſuff'ring your violence at
 London / than had Antipas the faithfull
 wytnesſe of p'lorde which was cruellye ſlay-
 ne at Pergamos. For that ſironge victorie
 which he had ouer you / not bringe ouerco-
 men in his faith by the terrour of death w
 you procured him / he hath now of his lorde

God

God that swete Manna which is hydde frō
the wyse of this worlde / & that fayre whight
Stone which hath the newe name writen
that no manne knoweth saue he that recey-
ueth it.

3 A great sort of your shorne generacion
were drawne to the gallows in the seconde
yeare of kynge Henry the fourth / and now in
our tyme also for betrayenge this realme
to the Pope as I haue tolde you afore / but
at them ye triumphe nothinge at all. Fryze
Iohan forest a wyse prelate of yowrs was
both hanged and brent for heresy and trea-
son / yet is he non of your Genealogye. The
marques of Epyetur / the lorde Moultegue /
sir Edwarde neuile / sir Adryan foscue / & a
great nombre of trayters more / suffred dea-
the openly / yet are they not here remembred.
But easye it is the cause to coniecture / for
they were your frendes. They dyed for the
lyberteies of your whorish church / as ded
your holy trayter Thomas Becket / to main-
teyne ye in all pryde and Voluptuousnesse.
ye knowe what ye do wele ynough / though /
ye be not all with the godlye wysest. yowr
quarrell in this lest is onlye ageynst herety-
ques / spectallye ageynst soche as hath demit-
tished your lyulges. As this Lambert was
one / whom here ye repart to be burned for he-
resye / not yll apayed therof. To them that
are brent for Christes veritees sake / remay-
neth the same crowne of rightousnesse / that

¶ Ill.

re

A myſterye.

remayned vnto Polycarpus the Biſſhop of Smyrna / which was alſo brent for the ſame for whan the ryghtfull iudge ſhall come at the latter daye / that now ſemet̃ ryght in your eys will than apere otherwyſe. Nothyng ſhall there be decyſed after your popiſhe lawes / but all accordyng to that worde whomye now condemne for heresy.

4 For a cuſtome in a maner ye take it / ſelye to allege your ſcripturs. And to amend the matter ye haue made it falſe Latine / wherby I iudge you but a ſengle ſyz Johan. ye occupye here the feminyne gendre for the maſculyne. I ſuppoſe it is for ſome good loue ye beare to that gendre out of the ryght rule. If theſe ſawtes had bene but in one of your coppies / we myght haue thought it the printers neglygence. But now we are compelled to iudge it your ignoraunce. Confuſi ſunt ſapientes / is not in the. iiii. chapter of Hieremie / but in the. viii. And it is there ſpoken of thoſe preſtes and preachers / which miniſtreth vnto the people lyenge lernynge for lucre. For it foloweth immediatly after / Verbum enim Domini proiecerunt / & ſapientia nulla eſt in eis. The worde of the Lorde haue they throwne at their tayles / and haue now no maner of wyſdome. Their rebuke (ſayth the prophete) is open / for they do abhominable thynges / yet are they not aſhamed. No / they will knowe of no maner of ſhame. If this be not ſpoken of your fylthy generation

of iniquite.

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raction / I report me to you. ye wolde fayne
haue it serue for frith & Lambert. As who
shuld saye: They were confounded of youre
bissoppes for all their wysdome. No / no /
yours bissoppes are confounded by them /
though the worldye eyes seyth it not. And
they are departed hence with victoie in
the beryte.

A mysterye.

¹ Next after him
Came in a lymme.

² Of Antichrist
An Anabaptyst.

³ One Peter franke.

⁴ Hi sunt fontes sine aqua, quibus cali-
go tenebrarum reseruatur. 2. Pet. 2.

¶ The openinge. 1.

Y Magyne yow neuer so manye craftye
colours / yet can ye not hyde a wolfe.
Now couple ye these good menne with
the Anabaptistes / þ more to blemishe their
names / though they neuer agreed to that su-
persticyouse secte. Rather shuld the Anabap-
tistes seme to be of youre sorte than of theirs
for they haue in a maner the same opinion
of fre will / & of iustificacion by workes that
you haue. They will obeye no temporall ma-
gistrates / and nomore will you but by com-
pulsyon. They force not to breake their othe
of al.

A myfterye

of allegaunce / & nomore do you. They wolde haue all mennes goodes in common / & so wolde you also / youre owne alwayes excepted. And this foredele of them ye haue in that article. ye are sure in euery manes goodes to haue a porcion by tytle of tythes / of ferynges / confessions / testaments / masses / & so forth / doyngc lyttle oz nothyngc for it / and so are not they. And therfore I can not se / but ye are a membre of theirs / as daungerouse / copeshc / and diuerse as ye make it. Wharrye in dede a zeale they haue vnto the Gospell / thoughc nothyngc to knowlege / which yow neuer had yet / but a most bytter hate in the stede therof. And therfore ye seme rather to be hymmes of the denyll which hath bene a murtherer in youre spyghfull generacion euer sence the begynnyngc / than of anye congregacion that is godlye.

2 If ye knewe so welc what an Antichrist were as ye can name him / ye shuld here plucke youre selfe by the nose harde. But I perswade welc now ye are but a wyrlesse fole. It is not þe rebaptisynge oz retynctynge agayne in water that maketh an Antichrist / but the obstinate resistaunce of that heauentye Be-tye which Christ ones taught. He is a Be-tye Antichrist which vnder Christes tytle playeth a part cleane contrayre to Christ. As whete as Christ was meke / gentyll / lowlye / mercyfull / peccable / poore / pitefull / iust and true. He is cruell / ferce / frowarde / scan-tych /

tych / tyrannouse / proude / Baynegloriousse /
 spyghtfull / wyched / and false / and yet is all
 done in Christs stede what blasphemye so
 euer he worketh. Antichrist after scripture
 is he which calleth himselfe holie / chan-
 geth lawes / obserueth dayes and tymes /
 doth manye false miracles / denyeth Christ /
 destroyeth peoples / woundeth vnto death /
 assayleth for monye / ludgeth euill good
 and good euill / is worshipped of Princes /
 burneth in concupiscence / and shall be de-
 stroyed with the onely breath of Gods mou-
 the. Now blowe in both youre fystes / & tell
 me whom they meane. ye knowe I am sure
 who they are which worketh all these fea-
 res / els are ye a manne of verie small expe-
 rience. But here peradventure ye playe Com-
 pytygo. ye knowe it / but ye will not be ac-
 knowne of it.

3 To assertayne yowre fullpe of the mat-
 ter / the great Antichrist is yowre whole cler-
 gye with the layte of the same false faythe.
 Of the which yowre holie father the Pope
 with his college of cardinals is the head /
 All Patriarkes / Archbisshoppes / metropo-
 lytanes / bisshoppes / lawers / doctors / pre-
 sics / presones / curates / monkes / chanons /
 and nonnes are the bodye / & the. iiii. orders
 of fryers which came last of all are the tayle
 that couereth his arse / which is now cutt of
 in Englande / and therfore he is there beco-
 me a curtall. This is the great bodye of sa-
 than

A mysterye

than which ministrerth to the worlde all fyl-
thyneſſe of ydolatrie and necrolatrie. What
Peter franke was by his lyfe (whom ye call
here a lymme of Antichriſt) I can not iuſtlye
report / for he was of an other nacyon. But yf
that mannes lyfe maye be called good / who-
ſe ende is godlye and perſpyght / I dare bol-
delye ſaye that his lyfe was good. For in his
death confeſſed he the Lorde Ieſus Chriſt
to be his onely ſauer and redemer / which is
the true ſeale marke of the ſeruaunt of God.
In the myddes of the fyre alſo he ſtode with
oute feare / ſorowe / tremblyng / changynge
of countenaunce / or diſſolute mouyng: which
were playne tokens of a conſcience not tro-
bled / but aſſertayned throughe of a moche
better lyfe after this lyfe. This lerned I in
Colcheſire of them which were by his onely
death or patient ſufferaunce / cōuerted from
poure papiſme vnto true repentaunce / whe-
re as nothyng aſore coude conuert them.

4 A Berye theues part haue ye played he-
re with the tept / which ye haue taken out of
ſaint Peters ſeconde epiſtle. Hi ſunt fontes
ſine aqua / quibus caligo tenebrarū reſerua-
tur. For ye haue left oute of it no leſſe than
theſe. llll. wordes / a nebule turbiniſus exa-
gitate. Theſe (ſaith ſaint Peter) are þ wel-
les without water / a clowdes carryed forth
with tempeſtes / to whom is reſerued the my-
ſte of darkeneſſe. This was neuer ſpoken
for anye that euer yet dyed for the Berye.

But

But for soche subtyl sath sayers as deceyue
 the people / lyuinge here in all voluptuous-
 nesse. for thus beginneth the chapter. fue-
 runt pseudo prophete in populo / sicut & in
 vobis erunt magistri mendaces. Amongest
 the people were false prophetes / lyke as the-
 re shall be amonge yow lyenge masters al-
 so. These shall preuillye bringe in dampna-
 ble sectes / denienge the verye lord that
 bought them. Manye will folowe their vo-
 luptuose wayes / by whom þe verite shall be
 blasphemed. for couetousnesse shall they
 with fayned wordes make merchaundyse
 of you (saith he) but their iudgement is not
 farre of / neyther slepeth their vtter damp-
 nation. All this with moche more yet folo-
 winge of Balaam the false prophete / and of
 Sodom and Gomor / is spokē of your fylthy
 spiritualte / yf it be indifferentlye marked.
 And therfor kepe it vnto yow as yowr olde
 propre good / and turne it not vnto those po-
 re menne which haue no porcion therin.

A mysterye.

- 1 Which sayd full ranke.
 That Christ and God.
 Toke not manhode.
- 2 Of Marye the Virgine.
 Which was without synne
- 3 Verbum caro factum est. Ioan. i.

The openinge.

36lou

A mysteere

Zelouse wolde this Poete sayne be seene in his holye mothers quarell by the Byllenouse contempt of other. But marke the ende of it. Whyle he rankelye accuseth other menne of heresyces/ he playeth the ranke heretyque his selfe. He deuydeth me here Christ and God by intermingling a coniunctio copulatiue/as though they were. ii. and not one. Though Athanasius made a difference of the godhede from the manhede/ yet knyt he them together in Christ. But this rake heretique Papist disseuereth Christ from the godhede/ so makinge our ladye the mother of. ii. chyldeyn. He wilketh also by this propostion/ that Christ beinge manne a fore/ shuld take his manshode with God ageyne in Marye. Thus concludeth he. iii. abhominable heresies in one. In this had he nede to go to scole ageyne with his great dylne/ & sumwhat better to be taught to declynethis matter. Ranker heresyces than these/ were neuer taught of Marcion/ Manes/ Arius/ nor Eutices/ the greatest heretyques of all. Therfor Pantolab⁹ maye wel stande in the fore warde of heretyques/ & be first here of his owne Genealogye. But he is sure to haue no harme of the Bysshoppes/ for they smellinge seruethe the not that waye. But se how true the promises of the lorde are. He that layeth a snare shall fall into it. Who stryketh with the swerde/ shall perishe with the same. And he that iudgeth his

his poore brother / condemneth himselfe.
Well / blessed / be the name of that lord.

2 The doctrine of these pappstes haue
a great shyne of godlynesse / yet is it but fyl-
thy hypocrisie. The blessed Virgine Ma-
rye which was the elect mother of Christ /
detesteth soche folyolouse and blasphemou-
se bablinges as they geue vnto her. As that
she was without sinne in her conception /
with soche other folysh fantasyes. Was not
her father a synner: was not her mother an
offender: Was she not brought forth in A-
dam: Declined not she with all other: Had
she no nede of Christes sufferinges with o-
ther: Though the papistes supersticiouselye
denye all this / yet doth she swete Virgine af-
ferme it. My soule saith she magnifyeth þe
lorde / and my sprete reioysseth in God my sa-
uer. What neded he to haue bene her sauer /
yf nothinge had bene in the waye to conde-
nacion aginst her: Oh / blasphemouse here-
tyques and execrable pappstes / which thus
denye her the benefight of owre redempcion.
Christ came to saue synners onelye / and not
the arrogante rightouse / which had no ne-
de of hi. Lyke as ye are false iusticiaries / so
do ye bestowe your stodyes. She neuer con-
ted as you do with the proude Pharise / not
to be as other menne are. But she was wel-
contented to be of the common sort / to be ex-
alted bp from mekenesse. And as touchinge
Peter franke that he shuld denye Christ to
take

A myſterye

take manhode of her/ye lye faſſelye of him.
He dyed in no ſoche wyched opinion as ma-
nye haue crediblye reported. But ſumthyn-
ge ye muſt nedes laye for your ſelues/whan
ye haue done ſoche murthet and miſcheſe.

3 full lyke a wyſe clarke brynge ye forth
that text: Verbum caro factum eſt/the wor-
de became fleſhe/and lyke a fleſhlye gentyl-
manne. I maruele where this claufe was a-
fore/that ye ioyned not God with Chriſte
therewith/but made them two by the vertue
of youre coniunction copulatyue. ye do ma-
nye madde miracles/whan ye come to youre
owne wyttes without the ſcriptures. In ipſo
Vita erat/ſayth the Goſpell afore. In that
worde was the lyfe and the lyght of menne.
But of that worde will you fatche no lyght/
nor yet ſuffre other menne to fatche lyght
there/ ſo farre as ye maye withſtande yt.
They muſt fatche lyght at you/a yet ye are
thoſe ſolyshe Virgynes that Chriſt ſpeaketh
of/whoſe lampes are oute/ for ye are chaſt
geldynges all. ye are that ſolyshe fygge tree
whiche hath nothyng els but leaues. Whan
ye are in youre moſt pryde/ye ſhall wyther a-
waye lyke a thyng of nought. It is not this
text that confuteth the vngodlye opinion of
the Anabaptiſtes. for all they beleue that
he became fleſhe. But to proue that he toke
that fleſhe of the Virgyne/we muſt go vnto
the ſtronge promyſes of God made vnto the
Serpent/to Abraham/and to Dauid. That
hede

of iniquite.

17

Sede of the woman (sayth the Lorde) shall treade the on the head. In thy Sede (sayth he to Abraham) shall all the kyndredes of the earth be blessed. Blessed is the frute of thy wombe / sayth the holye ghost in Elizabeth to Marie: and so forth. That illius and thac Tui in the teptes must be groundelye remembred / & than shall they not be able ones to hyffe at it.

A mysterye.

Next after this

Came in y^e Vvys.

Barnes the blynde

That neuer coude fynde.

By nyght nor daye

The ryght path Vvaye

To Chrystes loze.

5 Qui peruersi cordis est, non inuenit bonum. Prouer. 17.

The openynge. 1.

Wragyngly styl' brawleth this babler
and can fynde non ende of his insolent
madnesse. The mouth of a wytle-
lesse nodye (saith Salomon) poureth out all
folysshnesse. The hart of a fole (saith Eccle-
siasticus) is lyke a pott that is broken / for it
neuer retayneth wysdome. Here is now mo-
che matter agaynst Robert Barnes / and all
is not worth a nutt. Now cometh Pantola-

J bus

A myfterye

One in with his rhetoriques of this & ywys.
It is verie harde a boorde with vs whan we
are dryuen to soche narrowe shyftes / that
we must nedes haue to make vpon meters /
Berelye / ywys / a certayne w^{ch} soch lyke. They
that are euer cysed in makynge / wil iudge tho
se meters lowse. But it is lernynge good
ynough for the gracelesse Papistes / lyke as
draffe is most fet for swyne. The more folyshe
he þ better for th^{is} / a the more dawyshe it be
þ fitter it is for their grosse wyttes. No / they
will be non of these newe heretiques they.
The wysdome of this worlde hath taught
them an other lesson than so. They will sle
pe in an whole synne though they shuld to
the deuyll for their errours. Next after this
shall come in sumwhat / but I thynke no
great wysdome into Pantolab^{us} Brayne / Un
lesse he change from this frantike frenesye
into some purpose godlye / and repent soche
willfull wodenesse. But I doubt verie mo
che in that.

2 I thynke in conscience that a blynder
beast than Pantolabus / is not this daye.
lyue. If I had nothyng els / but these blyn
de poesyes of his to beare me wytnesse / they
were sufficient ynough. For soche blynde
beggerye yet sawe I neuer / a so garnysshed
with the scripturs. A bloderynge Balaam
tes which stode nothyng els / but to prouo
ke the people to folowe youre whoredome.

What Barnes was in the luste quartell of
God

God agaynst youre blynde beastlye kynge
dome of Antichrist / we are not so blynde but
we knowe. And yf oure testimonye shulde
fayle / the workes which he compyled are
sufficient wytnesses to declare his godlye
wytt and lernynge / of the which we haue
seene more than .v. vnder diuerse tyttles.

So blynde is youre popishe generacion that
they neuer yet were able to answer one of
them. Which of you all with youre dyrtie
diuynite hath yet soluted but the least of his
argumentes in his booke of prestes matry-
monye or yet of the Masses abusyon? Naye/
ye are none of those. It is ynough for you to
crye heretyque / heretyque / whan ye playe
no other but an heretyques part yourselues.

Neuer are you good in Christen disputaciōs
but whan ye haue halters and fyre vpon
your syde. Verre blynde Asses ye are now
a dayes / for anye good lernynge ye shewe/
that is wel seene in the treatyse of Stran-
dysshe / in Bonners declaraciōs / and in this
worshypfull worke here of yours.

I praye you hartelye what swete pathes
hane you founde out euery sene the yere of
oure Lorde a M. and one. In the which yea-
re was sathan youre great grandefyre sett at
large by youre holye father Pope Syluestre
the seconde (which obtayned of him by Recro-
mance / to be saint Peters bycar) to worke
in the worlde all myschefe by you which are
his ryght fashyoned members. I thynke the

I.ii.

wayes

A myſterye

wayes are wonderfull / yf we ſhuld ſaye the
out heretogither. Neyther haue you ſpared
the nyght nor yet the daye to ſynde out all
fylthynneſſe. Wed not you ſynde out the wor-
ſhippinge of Images / the praye to rodes /
the kneelinge to ladies / the kyſſinge of re-ly-
ques / the ſenſinge of aultres / and the ſkin-
ge of ſhynnes / with ſoche lyke abhominacy-
on. It is vnſpeckable what nombre of ſou-
les ye haue loſt by theſe & ſoche other perſh
wayes of yours beſydes your own wretched
ſowles. This ded ye neuer yet recant / by
proteſtinge vnto your cures. Good people
we haue ledde ye wronge wayes by theſe vn-
commaunded ſacrifices & heythnifſhe wor-
ſhippinges. No / I dare boldelye ſaye before
God and manne / that ye neuer yet repented
it for all your oft goinge to confeſſion / ſo far
re are ye from grace and all godlyneſſe. The
lorde of his great merceye deſpueſt ones his
people of that malignaunt generaciō of yours
for neuer ſhall they be but blinde / ſo longe
as they haue yow for their gydes.

4 Here ye are not aſhamed to accuſe
good Doctor Barnes that right diſciple of
Chriſt / that he neuer coude ſynde the right
waye vnto Chriſtes loze. As who ſhuld ſaye
the pathes that yow leade are the verye luſt
wayes vnto Chriſtes loze. And this do yow
write that the people ſhuld ſo beleue it. Lete
Be pondre yowr doinges vpon your moſt pri-
cipall feaſtes of the yere / as vpon criſtmas
daye

daye/good frydaye/caster daye/and penthe
cost day. And so se whether they be soche wa
yes as Christ hath walked or no. For whye/
those pathes which he hath gone afore/are
the onlye wayes to his loze. First ye haue e
uensonge and compline in latyne with the
sensinge of your aultres to beginne the so
lemnitie with/a these path wayes Christ
neuer knewe. The next daye folowinge ye
haue mattens/prime/a houres in the same
vnknowne language. ye haue holye water
makinge /procession/and hygh masse with
double sensinge of Images. ye haue at
nyght ageyne euensonge and cōpline with
sensinges. With these abhominable wayes
and soche other was Christ yet neuer acquai
nted. But he demaundeth of you this que
stion by his holye sprete in Esaye/who hath
required these thinges at your handes? Co
cludinge with you/that his wayes are not
your wayes nor yet his pathes. Therfor all
your pretended colours are false here.

¶ full true is the clause which ye haue
here alleged out of Salomons prouerbes/sa
uinge onlye that ye haue changed the tyme
to come into the tyme present. Qui peruersi
cordis est/nō inuenit bonum/saye you. And
it is there. Non inueniet bonum. Who so
hath an hart geuen to mischefe/shall in the
conclusion winne no profight therbye. I mar
uele ye toke not with it the clause next folo
winge. Et qui vertit linguam incidet in ma

A myſterye.

lum. Lyke wyſe he that hath an ouerwhart
tonge / ſhal come to a myſchefe. This myght
haue bene a premoniſhment for you / that ye
ſhuld not thus haue raged to youre owne con-
fuſyon. Of a wonderfull nature are the ſcri-
pture / that they neuer will ſerue you vnleſſe
they be peruercted / mangled / & ſpoyled of
ſumewhat. This text here alleged agreeth
better with no manne than with you. For I
thynke the deuill hath not a more peruerſe
ſtomake than you haue as youre frutes herte
declareth. I maruele ye marked not this in
the chapter afore. He that diſdayneth the
pooze / blaſphemeth him that made him. And
he that is glad of an other mānes hurt / ſhall
neuer be vnpenniſhed. Almoſt in the ende of
that chapter / is this text for Barnes. Pre-
cioſi ſpiritus / vir eruditus. A preciouſe ſpre-
te hath he that is lerned / ſpecialllye of God.
Though youre whole generacion denyeth
him this / yet is it knowne to the Chriſtyn
worlde by his godlye workes to youre vtter
confuſyon and ſhame.

A myſterye.

- 3 But euermore
By meane of ambycyon
Ded ſo vbe ſedycyon.
2 He ſayd certayne
In vbordeſ playne.
7 It coude not be founde

Tha

That We Were bounde.

To be obedient.

5 Vir apostata iurgia seminar. Sap. 6.

The openinge. 1.

Ydyotyſhe and folyſhe are yourre pees-
 pes euermore and full of blaſphemo-
 ſe lyes. Maliciouslye accuſe ye here
 doctor Barnes of ambition/whiche ſoughte
 nothyng leſſe than ambitiouslye to regne
 after that maner of yourre proude modye mu-
 ſtre. Where as Ambicion is in his moſt pry-
 de/there ſynde ye no faute with him. But
 there ye worſhypp him with cappe/legge/and
 knee/ and wolde kyſſe his arſe to pleaſe him.
 To currye fauell he ſhall be yourre ſingular
 good lord/and a prelate moſt wyſe and pre-
 gnant/though he haue nomore godlye wytt
 than an ape. Thus at a tyme Ambicion ſhall
 be yourre God/and yet to rebuke an other/ye
 can take him for a dyce. Oh vngodlye flat-
 terer and falſe gloſynge hypocrite. Kerne
 firſt to ſet that dyce/where it is moſt depelye
 regnyng/and correcte it in yourre ſelfe whan
 ye playe ſoche an hypocrites part. For all
 yourre creakynge and crouching to ſoche ydo-
 louſe ſhepheerdes/ is for that ſwete Ambli-
 ſion whomyoure hart ſo ſore coueteth. And
 as concernynge ſeditions and ſcyſmes. Not
 one hath bene in Chriſtendome notable the-
 ſe D. CCC. yeares/but yourre falſe genera-
 tion hath bene therein the cheſe doers/as all

J. llll.

the

A mysticte

the Chronicles mencioneth. What mysche-
se ye ded ones in the cyte of London in kyn-
ge Rychardes tyme the seconde abought an
horse lose / it is shame yet to reherse / besydes
that ye haue wrought there & in other quar-
ters of Englande euer sene that tyme.

2 He that doth speake the thyng that is
true and certayne / & without false colours
of cautes doth utter it in wordes playne /
is moche better occupied than euer were
you yet. For that which you haue taught in
the churche and yet do sylf teache daylye /
is but the verye doctryne of devyls / so vn-
certayne and vntrue as they are. Nothyng
els are youre histories of the Saintes but
fables / lyes / and fantasyes taken out of Le-
genda aurea made by fryre James de Beza-
gine. The promyses that ye make to the peo-
ple concernyng youre Masses / that some of
them shuld be wholsome for the poore / some
for the pestylence / some for the ague / some
for the head ake / some for þe fowle euill
and soche other / are false and abhominably
practysed of you to deceyue the simple for
moneye. And lyke wyse youre frydaye fastyn-
ges / ladyes psalters / and rosaries / with be-
des / primers / pyctures / candelis / holye wape
& other wytcherye more. Neuer are the swe-
te promyses of the Gospell made playne vn-
to the people by you / but darkened euer more
with youre hypocriticall gloses. Neyther will
ye entre into the kyngedome of God youre
selues

selues/nor yet suffre anye other that wolde gladlye entre. All youre stodye is to bpholde those mytred Mahometes the Bishoppes to maynteyne you sylle in the kyngedome of fleshlye ydelnesse. And for that ye care not how manye Christian sowles ye murther.

3 As connyng as ye make ye in syndynge/ye shewe youre selfe here but a false and a deceytfull searcher. ye laye first to Barnes charge that he sowed sedicion. This is no newe thyng in you/but an olde vsed practyse in youre craftye generacion. Of sedicion was Christ accused by the hyghe Prestes/ yet caused they Barrabas that was the sedicion worker and a murtherer also/by the instant labour to be saued. Paule was complayned of to the debyte felix to be a com. motion maker/not without the false counsell of the Bishoppe Ananias/ yet was he a manne most peceable and godlye. Happye is Robert Barnes therfore with them so to be noted of the same selfe sort. Playne are his wordes good manne/ in all the workes he hath made/ cōcernyng obedience dewe both to God and to his prince. In all his wrytynge can not I fynde one clause of disobediēce to eyther of them. Manifestlye declared he his obedience towarde God/in that he for his truthe sake forsoke all worldlye estimation that he myght wele haue had/ & at the latter ende gaue his lyfe for it also. And as touchyng the kynges mageste/his large
sup.

A myſterye

ſupplacation vnto him directed / is a ſuffi-
cient wyneſſe therof towards him / beſy-
des þe booke which he wrote vnto him in Lat-
ne & concerninge the lyues of the Romiſhe Po-
pes. But it will here after apere ſome other
obediēce that Pantolaſ⁹ complayneth of /
than eyther of theſe be.

4 I perſeyue by the circumſtaunce of this
matter / that the holye obediēce which Pan-
tolaſ⁹ meaneth here / that coude not be foun-
de out of Barnes / ſmellēth towards Rome.
For it is a ſpirituall obediēce belongyng
onlye to his mother holye church / which is
no congregacion of the lewde layte / but of
ſpirituall prelates / as his holye ſather the
Pope with all his college of card makers /
arche byteſhepes / and byteſhepes / docters /
preſters / and currates. Theſe are the hygge
powres that he ſpeaketh of here after / to
whom he wolde haue be ſo ſore bounde to be
obedient in payne of deadlye synne / becauſe
that his honorable maſterſhipp myght be lo-
ked vpon alſo as a ryght worſhyppfull cura-
te amenge them / concernyng his tythes
& offerynges. For it is an yll worlde whan
the people will not knowe their dewtye to ho-
lye church. A great decaye is it to their ho-
lye mother that the curſynge ſentence is go-
ne. This was the obediēce that doctor Bar-
nes coude neuer fynde in all the ſcriptures /
& therfore meanes were ſought out to haue
him bzent for an heretyque without exami-
nacion

nacion of his articles. Where as yf he had acknowledged this/he had bene styll a lyur. Thus playe these Romishe gentylmenne/colle vnder the candelstich/cloynige vnder craftye colours to clonghe vnder their false kyngdom of denyllt shynesse ageynst yf it may be. The subtilte of the serpent is not yet all dead/but speth styll lurkinge in their generacion/to worke all myscheces.

5 Scripturs haue we non of this wretched Papyt / but eyther they are wasted/hacked/maged/or els falselye alleged. Vnde Apostata iurgia seminat/is here now brought in/whiche wanteth no lesse than .xviii. wordes of the whole sentence to serue his false purpose. And to amende the matter he noteth it the .vi. Chapter of Sapience/where as it is not so/but the .vi. Chapter of Salomons Proverbs. His concordance there deceyued him. For that onely he sought for this repte and not the Byble. And th' speth the t'p't here. Homo apostata vir inuitus graditur ore peruerso/annuit oculis/territ pede/digito loquitur/prauo corde machinatur malum/et omni tempore iurgia seminat. A dissemblinge persone/a manne myndinge no goodnesse/hath all these proppities with him. He carryeth a deceitfull mouth/his eyes winketh wyles/his fete traiceth toyes/he pointeth with his fingars/he is alwayes ymagininge euill/and in every place comonlye he soweth disorde. To this
ende

A myſterye

ende doth not Pantalabus bringe in this
 rege here / but onely to proue Barnes an apo
 ſtate for leauinge his fryres cote with þe po
 pes obedience. And in this hath he ſhewed
 himſelfe here in his owne right colours / a
 thorough Papyſt in dede. I will not ſaye a rā
 he traytoure to approue my conſecture afore.
 Easye is it to ſe what lyeth in the hartes of
 theſe peſſilent poiſeners of the people / whā
 the forſakinge of a pylde fryres cote is ſo
 wayghthe a matter with them yet ſtyll. The
 ſequelle of that Chapter ded not Pantolab
 marke / for his owne amendement & others.
 for he found it not in his cōcordaunce. Sep
 ſunt que odit Dominus / et ſeptimum dete
 ſtatut anima eius. Sep thinges are there
 which the lorde hateth / and the ſeuenth he
 abhorreth without remedye. A proude loke
 a diſſemblinge tonge / handes ſhedinge in
 nocent blood / an hart Imageninge euill / ſe
 te that are ſwift to do myſchefe / a falſe lye
 gewyptneſſe / and he that ſoweth diſcorde a
 monge bretherne. In this clere myrrour he
 might haue ſeane himſelfe in the hate of
 God / and a great ſort more of his company.

A myſterye.

- To the commanndement.
- Of the hygh poſſeres
- At anye hoſſeres.
- On payne of synne
- But what ded he ſynne.

1 He Was tyed at a poste.
And there ded roste.

4 Omnis anima potestatibus subdita
sit. Rom. 8.

¶ The openinge. 1.

Alice hath so blinded this imprudent
priester/ that he seyth not the waye
he goeth in. And though he doth se
it playnynough yet doubteth he not the da
ungers therof. And paraventure he nedeth
not neyther. For the wynter of wyles and p
seker out of subtylers hath put him and his
companye in assurance/ that though they
slyde a lytle in the darke/ yet shall they cat
che no scathe. For nought is it not that they
daunse attendaunce/ plaigne placebo with
Rynarde the fope. At all tymes shall they
be redye to geue warninge/ yf anye parent be
towards their whelpes. Lete them do no
thinge els in the meane season/ but se alwa
yes that the people obeye the commaunde
ment of the high powers/ meaninge by the
the spiritual prelates. And that they beleue
as holpe churche doth teache the after the
olde customes of their auncient elders/ for the
se newe falshyoned wayes are nothinge wor
the. If any be busye with these newe booke
ageynst those hygh powers/ let them cause
their sworne satellites to indite them of he
resye. Come they ones that wayes vnder
their spirituall handes/ they shall fynde les
se

A myſterye

ſe eaſe of it than eyther theſe oz murthrer.
Therfor it ſhall be mete at all houres & ſea-
ſons for him that will lyue in reſt/to be obe-
dient to theſe hygh powers/though he ſhuld
for their obedience vtterlye forſake God
and obeye the deuyl. For their obedience is
noy other.

2 A farre diuerſe obedience is this ſe-
al other. For it biddeth vnto ſinne/as witneſ-
ſeth alſo the great wyſe clarke Iohan Stan-
diſhe in his treatiſe of reproche agaiſt Bar-
nes. And I beleue it wcle/for their lawes/
commandementes/and customes/to wh^{ch}
they wolde binde vs/are nothynge els but
fylthy Idolatrie & ſinne. A greetynge with
ſainge of Saint Paule. That is not of the
faith which Chriſt hath taught/is wicked-
neſſe and ſinne. I wote that of a craft they
will ſaye here they meane the kinge/though
they mynde nothynge leſſe/but vnder that
coloure to eſtabliſhe agayne the decayed au-
torite of their whoriſhe church. Whye
ſhuld Pantolabus clocall Barnes here craf-
telye/an Apoſtata. That claufe was not all
brought in for nought. The manne ment
ſumwhat more thā he durſt wcle vtter. But
where as he doth ſcornefullye aye this que-
ſtion/what Barnes ded winne by ſo diſobe-
dinge the holye fathers: I will anſwere it for
him/becaufe he is now dead. He hath won-
ne ſo moche as Chriſt promiſed him/which
ſet him a worke. That is/perſecucion/enpri-
ſonmēt

forment and death. And trulye that was a
 swete winninge/for therwith hath he won-
 ne also the lyfe euerlasting. Who so euer
 will saue his lyfe (saith Christ) shall lose it.
 And he that shall lose his lyfe for my sake/
 shall fynde it a geyne in the lyfe euerlasting.
 Saint Paule sayed boldely vnto the phil-
 lip pyanes that death was vnto him a win-
 ning. And I knowe that the lyberall han-
 de of the lorde is not yet abrented.

3. Now steppeth forth Pantolab^{us} as brag-
 ge a bodye lowse/and as one depelye lerned
 in þe scole of scornefulnesse/he soluteth his
 olone wyse questid. He declareth to the worl-
 de what Barnes ded wyne for no obeleng-
 ge holpe churche/as though menne were ig-
 norant therof. He telleth them with so mo-
 che spight as he can wele I imagine/that
 Barnes was tyed to a poste in Smytfeelde at
 London with .ii. companions moze/and that
 he there ded roste. But he sayeth nothyng
 (I trowe) of the Popes .iij. sworne chapl-
 aynes Powell/Abell/and fetherston his owne
 swete companions which were the same da-
 ye & houre in the same selfe smythfelde both
 hanged and quartered for treason. No/that
 disobedience toucheth not Pantolabus. I
 tolde you afore that he wolde at the last de-
 clare vnto you for all his craftye colours
 what obediēce he ment. O holy Rome holy
 Rome/thu spirituall Sodome and Egypt/
 moche beholden art thou to thy secrete louers
 in

A myſterye

in Englande ſo workemaſly to cloyne in thy
 cauſe. As concerninge good Robert Barnes
 whoſe ende is thought without honour of þ
 dainty babes of this worlde. He is counted
 amonge the dere children of God/and hath
 his porcion with the ſaintes. Though he ſe
 meth loſt to þ vngodlye wiſe/yet reſteth he
 ſweetely in the peace of the lord. As golde
 in the hote fyerye fornace tryeth he his cle
 ctes/and as a bzent offeringe receyueth the
 for ſoche matters paſſeth not after þ blin
 de iudgement of menne lyuinge here in wa
 tonneſſe.

4 Alwayes is Pantolabus lyke him ſe
 tempted Chriſt in the deſart/whoſe Apoſtle
 ſhip he hath here deuoutlye taken vpo him.
 Styll vſeth he his olde roberyes and leger
 demaynes with the ſcripture. Here geueth
 he vs a mangled teyte of Saint Paule to
 the Romanes/appointing vs the. viii. chap
 ter in ſtede of the. xiii. If it be not honeſt
 playe and cleane conueyance/I report me
 to you. Omnis anima poteſtatibus ſubdita
 ſit. ſayth he in both his coppies but ſublti
 moribus is out there/for ſeruinge his ſpiri
 tuall purpoſe. Lete euerye ſoule ſayth he
 ſubmit it ſelfe to the powers/but the hygher
 powers he nameth not/leaſt he ſhuld haue
 mencioned the kynge/myndinge nothinge
 leſſe. for he is the hygher power/and God
 is þ hygher of all. powers without hygher
 or hygher are alwayes indifferent/ & maye
 be

beludgled with/ & therfor he putteth them
 hertforthe Prelates of his churche. But
 Saint Johan sayth in the Apocalyps/ that
 their powers are of the Serpent/ which ga-
 ue his anctorite and seate to that deaslye
 Antichrist of theirs. Whan Christ spake of
 worldlye powers/ he earnestlye charged his
 Apostles to obeye them/ but in no case to ta-
 ke them vpon them. I wondre of the blynde-
 nesse of Pantolabus/ that he persecuteth not
 what foloweth in the same Chapter. *Nemi-
 ni debeat is quicquam/ nisi de inuicem dili-
 garis.* Lete nothinge be donne amonge you
 but in mutuall loue/ sayth Saint Paule. *Leo-
 re charite be the power that you shall occu-
 pye/ for that fulfylleth the lawe.* If this po-
 wer regned in Prelates/ and were so well
 taught of them as it is commaunded/ ney-
 ther shuld the hygh powers haue so moche
 a do in ponnyshinge theft/ whozedome/ and
 murthre/ nor yet so many of thele spirituall
 swarme be whozemongers/ murtherers/ &
 robbers of the common people as they are.

A mysterye.

- 1 On his ryght syde
- Was also tyled.
- 2 A brother of his
- One garret y^e v^e v^es.
- 3 Vna enim cathena tenebrarum colli-
gati erant. Eccle. 17.

h

CThe

A mysterye

The openinge. 1.

E pcedinge hote and modye is this ma-
ne sylt in his matters/and wyll not
haue done wylth Barnes yet for a lyt-
tle. He now describeth his standinge in the
fyre betwixt Barade and Hierom. But he
telleth not which of his own generacion hin-
ge that daye in the myddes/ of powell/ Abell
a fetherst. No/ that pleased him not so wele
as this. for these were fryndes to his holy
father of Rome/where as they were enemi-
es. His eye syght therfor serued him not so
wele vpon this syde as vpon that syde. The
Popes enemies are the only heretiques in
his Genealogye here/and not the enemyes
of Christ and his kynge. Be that farre from
him to iudge those good Vertuouse fathers
of holye church any heretiques. No/ I wa-
rande you/ Cardinall Pole/ fryre Peto/ fryre
Buckensham/ a othe ranke papistes abroad/
are yet non heretiques wylth him/ but relygi-
ouse vpholders of that holye mother of his
the church of Rome. Truthe it is that Tho-
mas Barade a bachelar of diuinite and per-
son of honye lane/ was tyed to that poste v-
pon his ryght syde/ for preachinge agaynst
Antichrist. And that ded Christ afore tyme
promise hi in Peter for a rewarde/ yf he wol-
de be a preacher in his kyngedome. Whan
thu wert yonge sayth he/ thu gyrdedst thy
selfe/ a walkedst at thy pleasure. But whan
thu art olde/ thu shalt streche forth thy han-
des/

des/and an other shall gyde the/ leadyng
the contrarye to thy mynde. And therfore
this was vnto him a promysed rewarde of
his master/which had no better of the worlde
de his selfe.

2 If Barade were a brother of Barnes/
of a lykelyhode he was non than of Pantolab^s
brotherhede/ as were Abell & Dowell.
For yf he were/ he wolde not regeste him
for an heretyque. But I putt the case that
Barade & Barnes both be now of that bre-
therhede which God the father hath allo-
wed for his sonne Iesus sake/as it is most
lyke to be so. For that heretage in Christ is
not promysed vnto them which lyue here in
wanton pleasures and are murtherers in co-
tempt of the Christen Beryte/but vnto tho-
se despyssed disciples that are persecuted &
scorned/and that suffre death for the same.
What shall become than of Pantolab^s and
for the other disciples of Antichrist / which
hath with so vilkenouse spyght refused that
bretherhede/yt is casye to coiecture/yf they
dewlye repent not in tyme. Happye is Tho-
mas Barade that euer he was borne. Not
onlye in that he taught Christ here for an
onlye sauer without the manye merytes of
menne/ but also in that he hath with his
ownedere lyfe/sealed as a sure wytnesse vnto
the same agaynst Antichrist. This singu-
lar profyght hath he all redye gotten thereby
That he shall from henceforth neyther hon-

A myſterye

get nor thirſt / and that God hath wiped
awaye all teares from his eyes. Neuer mo-
re ſhall he taſt of death / of loſſes / nor yet of
ſorowes / for the firſt ſorowes are paſt. Now
is he ſure to be allowed for a free cytezen in
the newe Hieruſalem / whan his lord ſhall
ſpeake in the regeneration.

¶ Pantolabus yet ſtyll to conferme his
doctryne with blaſphemyes and lyes / alle-
geth here the. vii. chapter of Eccleſiaſtes /
otherwyſe called the preacher / and the who-
le booke hath nomore but. vii. chapters in all.
¶ I warande you the manne meaneth ſum-
what by it. In dede this claufe: *Vna enim*
cathena tenebrarum colligati erant / is in
the. vii. chapter of Sapience. But I maruele
ſore where omnes is become. He was ſure-
lye layed aſyde for ſome clopyngge purpoſe.
That chapter is all togyther of the ſore iud-
gements of God / concernynge the Egyp-
tians. They were all bounde (ſayth the
wyſe manne) with one cheane of darkeneſſe.
And this was for that they thought ſtyll to
haue in ſubtreccion his holye people. Saint
Johan ſayth in the Apocalypſe that youre
ſpirituaſt cyte or holye mother church is
now that Egypt and Sodome. ¶ I praye God
ye do not condemne him for an heretique.
He ſayth there alſo that ye ſhulde in youre
ſtreets throwe forth the bodies of the lor-
des wytnesſes / but ye ſhulde not ſuffer them
to be layed in graues. We thynketh he is
there

of iniquite.

67

there berre playne with you/and to wcheth
you samwhat nyghlye. The wyse manne in
the same chapter of yours appoynted oute
youte generacion/a gaueye a lawfull war-
nyng/sayenge there afore. Propter hoc in-
disciplinate anime errauerunt/qc. for this
cause onlye do menne erre / that they will
not be reformed (lorde) by thy wysdome. for
that shall they be wrapped in the cheanes
of longe darkenesse. Their sozerryes and in-
chauntmētis shall come to derisyon/a theire
proude wysdom shall be brought to shame,

A mysterye.

1 And on the lefte hande
One Hierome ded stande.

2 One of that nest
As blynde as the best.

3 And thus they thre
Now burned be.

4 Ipsi sibi grauiores tenebrae. Ecclesi. 17

¶ The openinge. 1.

In genyouse wolde Pantolabus aperre in
this descriptiō/ leauynge oute no cir-
cumstaunce of doctoz Barnes burnynge.
Now syngeth he forth Hierome the perso-
ne of Steynaye / declarynge hym to stande
spon his lefte hande/ as though it had not
bene knowne afore. But fetherstone he for-
getteth which was a ryght brother of his/
h.iii. and

A myſſerye.

It was hanged there for treaſon the ſame ſelfe daye. ye heare him not tell here on which ſyde he honge. As for the kynges matters he paſſeth not greatlye vpon them / but holye churches matters are an other maner of thyng. He will not deſcribe a trayterouſe Papiſt / leaſt he ſhoulde ſo ſett forth his owne propre ymage. Wylliam Gierome in dede / a bachelar of diuinite alſo / & a manne eloquentlye learned / for the verye preachinge agaynſt Antichriſt / ſtoode on the lefte hande of Barnes in the fyre and was burnt with him to aſhes. And bleſſed is he that euer he had a lyfe ſo to beſtowe agaynſt that abhominable kyngdome of yours. That fyre was vnto him but a deliuerance from miſeries / reſtorynge his ſoule to that quyet which he hath now in Chriſt Jeſu. Not the more vnpure was that offred by treaſure which the lorde left with him in an earthen beſſell / though the beſſell were ſcorſled in the heate of that flame / but the moche more orizēt and precyouse. for matters ſtande not aſore god as yow do iudge them. but as he hath determined them by his holye worde & promyſe.

2 To enlarge his poeſyes with ſome blynde rhetorickes / he ſheweth that Wylliam Gierome was one of that neſt. But what that neſt is. he declarcth not / but leaueth it all blynde / as he is alwayes a blynde leader. A neſt in the ſcripture hath both a good oryginall and a godly ſignificacion / though
pantola.

Pantolabus here mocketh with it for want
 of good learninge. By the wysdome & apoint-
 ment of God was it first fashioned / & sum-
 tyme it betokeneth the true churche / sumty-
 me the conscience of manne. The false coun-
 terfet churche which Pantolabus here ma-
 inteyneth / is no wholsom nest in dede / but þ
 insaciabable chaos or bottomlesse pyt that S.
 Johan speaketh of / which hath daikened
 the sunne that is Gods worde / and sendeth
 forth nothinge els but a fylthie smoke of tra-
 ditions & of mennes lowse learninge with
 an innumerable swarme of their lecherouse
 locustes. As are myrrered Bysshopes / & orgio-
 se Prelates / Prestes smered with gresse / sha-
 uen forcerers / and chaplaynes disguised lyke
 disardes in a mommerye in manye straunge
 kyndes and colours. Who can with lesse ho-
 nestie call a man blynde / than he that is blin-
 de all togither? If all that Pantolab⁹ hath
 here taught in this Genalogye / is not one
 scripture trulye applyed nor yet after anye
 honest sort declared. But as a blinde forger
 or dogge leche / he hath turned it all into
 one blynde eyesalue to blynde menne all to-
 gether. True is it in him that Saint Johan
 ded saye. Though the lyght doith shyne in
 the darkenesse / yet wyll not the darkenesse
 receyue it. Noche water cometh by the myl
 le (they saye) that the myllet taketh not in.

¶ Now concludeth Pantolabus his low-
 se circumstance concerninge Do-

A mysterye

eto: Barnes and his companye / shewinge
 to here that all they thre are burnid. And
 not a lytle glad is he and his generation
 therof / for so moche as they thre ded them so
 deadlye noyauce by their preachinges. It
 cost them no small stodye to bringe it to pas-
 se / nor yet small diligence and labour to ha-
 ue it so to their mynde. But yet had they yt
 it a fewle displeasure / for so moche as there
 were the same selfe daye a houre. lii. mygh-
 tye captaynes of their holy assemblye / han-
 ged and quartered for treason / before the sa-
 me selfe people. Lyke as the drathes of the
 se. lii. companyes were diuerse / so were their
 opinions and causes. The one sort dyed for
 Christ / the other for the Pope. For vphold-
 ge of Antichrist was powell / Abell / and fe-
 therston hanged. For helplinge downe his
 kingedome was Barnes / Carade / and Mier-
 rome burnid. fortunate are they which suf-
 fered for Christ / for their rewarde is layed
 forth in the scripture and promises of the lo-
 de. For the other is there nyther scripture
 nor promise. Though they were most greuous-
 lye tormented before menne / yet was their
 hope full of immortalltye which now they fe-
 le in effect. Their sowles are now in the ha-
 des of God / and sure to suffer no more tormen-
 tes. Though they sined before the Emper-
 to dye / yet are they now in a lyfe moche bet-
 ter. As sunne beames shall they shyne in
 daye appointed / and iudge p nations which
 are

are now Unfaithfull.

4 Wile maye that spyghetfull spiritual
te be called the kyngedome of Antichrist or be
a silye bodye of Sathan/as the Apocalypse
doth name it/for their beaslye workinge. I
thinke the druyll of hell coude not more En-
rrentently and mockingly handle the sacred
scripturs/than this wretched fellowe doth.
for here he bringeth in a text. *Ipsi sibi gra-
uiorēs tenebrę* which he hath both spoyled
of wordes/alterd in sentēce/and destroyed
for the true vnderstandinge/puttinge /the
nominatiue case for the ablatiue. And bycau-
se he wolde be behinde with vs in no point
of falsshede/he hath sent vs to seke it in the.
xviii. Chapter of Ecclesiastes/and there is
no Chapter so called in the whole Byble.
In dede in the. xviii. Chapter of Sapience
I fynde this clause. *Ipsi ergo sibi erant gra-
uiorēs tenebris.* yea/they were worse vnto
them selues (sayth Sapience) than anye o-
ther darkenesse possible. This was at that
tyme spoken for the Egipcians/and now it
extendeth to yow Pappstes folowinge them
in the same selfe steppes of Idolatrye. The
cause whye ye do so dāpnablye erre/is that
ye will not be reformed by the wysdō of God
as the beginninge of that Chapter specify-
eth/but ye take your owne wayes in all thin-
ges. *frequentē enim (sayth he) preoccupāt
pessima/redarguente consciencia.* Oft ty-
mes do they those wicked thinges/that their

con-

A myſterye

conſcience rebuketh them of. Whan ye haue practiſed deceipt / ſpoken lyes / excuſed fylthynelle / done the innocent to death / with ſuche other ſeates / your myndes are not alwayes in quiet. In token wherof ye go oft to confeſſion / yet are your lyues ſeldon the better.

A myſterye.

I feare me ſore

There ſhall come more.

Vnto that ende

Except they amende.

3 Vlx corriguntur impij. Eccle. 1.

The openinge. 1.

Of no ſmall charite arriſeth this feare of Pantolabus / leaſt anye more ſhuld come to the ende of Barnes / or be brent in the fyre as he was. yea / ſo brotherlye he tendereth that matter / and with ſo moche Chriſten lone / that he wolde not greatlye care to be the firſt that ſhuld accuſe a true Chriſten beleuer yf he knewe his faythe throughe. As moche pyte hath he in thoſe matters / as hath eyther the ſope vpon the chickens or the wolfe vpon the lambe. I wolde that Pantolabus ſhuld take care for his olde ſhowes yf he hath them / and not for Chriſtes dere members. For they muſt entre heauē by the ſtraight gate as he ſeeth / & not by the brode waye which leadeth vnto

to destruccid. They must suffre hatred / w^old-
ge / spyght / vengeaunce / y^ell reportes / perse-
cutions / c^oppe / curses / lyes / blasphemies /
emprisonmentes / ch^oyst / hangre / and deathes
of their bodies / for t^oughness sake / els
shall they not be lyke members to their head
for his spouse is a churche that suffreth / &
not the proude gentyl womā that musteth
with myters / canapere / copes / crysmatory-
es / crosses / cruettes / and candelstykes. A
companye of brethren there are vnderneath
the altar as Saint Iohā reporteth. which
daylye call to f^orde to haue their blood
reueged of that gorgiouse appareled gentyl
womā which is drunken with the ex^ossie
therof and their nombre must be fulfilled
with soche poor soules. And t^oll that be sy-
nished / there must daylye folowe more / no
remedy.

2. Doe he doubt hath Pantolab⁹ for this
ende. But he had more nede to take care for
himselfe / least an halter be bewygt him and
his ende. for he hath so plentiously deser-
ued it as hath anye other ranke Vapish of
that affinite / yf this Jest of his be but indif-
ferentlye wayed. As for those good menne
(whom he heere moste cruellye blasphemeth
without learninge) though their deathes we-
re not verrye precious in his folysh iudge-
ment / because he is ledde of a contrar^ye spre-
te / yet were they right pleasaunt to their loz-
de God / in whose kyngedome now they rest
with

Amysterte

with Abraham/Isaac/and Jacob. If they
had dyed for felonye/murther/whoredom/
treason/I wolde with Pantolabus haue
iudged their deathes bette yll. Se that non
of you suffer: sayth Saint Peter as an homi-
cide/these/oz yll doer. If anye manne suffer
as a cristiane/lete him not be ashamed ther
of/but gloffle God in that behalfe. For w-
standinge the false kingedom of Antichrist
in the betteers quarrell dyed they/as it is e-
uident to all ryght iudgements/and ther-
for their deathes are gloriouse. The am-
dement which Pantolabus requirerth here/
concerneth the obedience of that maligna-
unt miserie of those misered mahoundes/whā
he wolde in no wyse to decaye. But lete him
set his hart at rest/for the lorde is almost at
a point with that wretched wytheerpe.

3 Unplesant curmoeze are the scriptures
to Pantolab⁹/and that apereth welc by his
monstruouse handelynge of them. Here bring-
geth he in to cōferme his purpose/a ragged
patche out of the first chapter of Ecclesia-
stics otherwyse called the preacher/but not
as it is there spohē. For here it is/wlp corri-
guntur impil. And there it is thus/peruersti
difficille corriguntur. A bette harde thinge
is it (sayth he) to make the croked strayght/
oz the frowarde welc disposed. Parauenture
he hath made this alteracliō here to shewe
himselfe copious in the latyne speche. For
most commonlye the papistes are full of bay-
ne

of Iniquite.

71

ne glorie. But it is alwayes yll speede/whan
payde goeth afore and shame cometh after.
But I thynke verely this tryt folowynge
was in his waye whan he made that change
Ecc magn⁹ effectus sum/et precessit omnes
sapientia q^c. Loke vpon me welc/for I am a
great wyse prelate. I haue gotte more wys-
dome than they which went afore me. For
foles manye tymes haue soche ymaginacions
of themselues. More merte were it both for
Pantolabus and soche other to consydre by
that chapter of Salomon/that all which is
vnder the sunne/is but vayne/the worde of
the Lorde excepted. And in so doyng/he
shuld welc persyue that all which he and
his generacion here maynteyneth/is but fyl-
thyngesse/dyrt/and porson/nothyng furde-
ryng the soule of manne/but destroyenge
yt rather.

A mystere.

1. For without doubte
There is a roste.
2. Of these same sleepers
And corner creepers.
3. That bere a fayre face
In euery place.
4. Multos enim supplantauit nequitia ill-
lorum. Sap. 19.

The openinge. 1.

hos

A myſterye

in priſon alſo after the death of James / were glad to abſent themſelves for a tyme / & in diuerſe houſes to playe the corner creepers. This therfore is none of youre ſeuē deadly ſynnes.

3. Nothyng agreeth this that foloweth here / with that which went afore. For he that is a ſleper beareth no fayre face a brode ſo longe as he is a ſleper. Neyther is he ſeene in euery place / which is a corner creeper. Wherefore theſe rhetorycall poeſyes of Pantolabus ſemethe verye folyſhe and wytleſſe. He ſhuld apere a moche better Poete / wolde he ones leaue the companye of dame ignorance. Trulye ſhe is manye tymes to mygh his elbowe whan he ſetteth his penne to the booke. Lyke as ſhe is alſo with Doctor yncke pott otherwyſe called Johan Standyſhe.

A fayre face hath youre holye mother & church of Antichriſt borne outwardlye in euery place / with copes / croſſes / ceremonies / and ſenſynges. yet doth the ſcripture call her a verye whore and the Synagoge of ſathan. And that fayre face of hers was firſt repreſented as a pryvall ſigne / in him which was the firſt head of the Rome church by the permiſſyon of Phocas the falſe emperour for his name at that tyme was Bonifaci⁹ / which is as moche to ſaye as bona facies / a good face or a glosynge pretence of counterfeit holynesse. The dower of a mourner is that holye mother of youre / therfore muſt

ſhe

for he geuen to murther of berye nature.
for Phocas trayterously slewe his master
Mauricius which was the Emprour afore
him/ & so entered into his crowne. In token
that he shuld destroye the Empryre/ & mayn-
teyne her estate by murther.

4 I thynke verelye that Pantolab⁹ will
neuer be at other poynt/ but styll peruert the
scripturs / and sende vs to Hierico to seeke
them. Soche a mockynge wretche harde I
neuer of/ dayes of my lyfe yet/ neyther among
ge Christianses nor Paganes / Infydels nor
deuyls. Here he taketh a spoyled text/ *Mul-*
tos enim supplantant nequitia illorum.
And he appoynteth vs to seeke yt in the. viij.
chapter of Sapience/ where as yt is but the
iii. chapter of Ecclesiasticus or of Iesus Sy-
rach. And there yt standeth thus. *Multos e-*
nim supplantant suspicio illorum / & in ba-
nitate detinuit sensus illorum/ and are spo-
ken vnto them which are to curpouse in the
serche of Gods hydden secretes. The med-
lynge with soche mysteryes (sayth he) hath
begyled manye a manne/ and tangled their
wyttes in banyte. If his syght had serued
him welc / he myght haue founde after in
that chapeer for a farder vnderstandynge of
that text/ this clause also. Synagoge super-
borum non erit sanitas/ &c. To the Synago-
ge of the proude pampred vp porhelynge
shall be left no heleshe. for the synne that is
planted in them/ shall be roted out/ and yet
shall

A myfterye

shall yt not be perceyued of them. But the hart of him which hath vnderstandynge/ shall perceyue thynges beye hygh. The diligent eare will harken to wysdome / and the hart that is wyse shall haue perfyght intelligence. The godlye prudent will absteyne from byces / and increase in the workes of ryghtuousnesse.

A myfterye.

- yet ate they as fro v Barde
- And as vnto v Barde.
- As the other v Bere
- Of v whom ye ded here.
- For v without doubt
- It v will not out.
- That is bred by the bone.

¶ The openynge. i.

Alwayes is Pantolab⁹ one manne/ styll yet blasphemynge these pooze innocēt sowles. Tru is that Lorde of his worde and promes / which tolde them afore hande that they shulde alwayes haue the worlde an aduersarye. And that they shulde loke for non other frutes of gentylnesse therof / but scornefull rebukes and flaunders. In cōfirmacion of this / Saynt Iohan sayth also in his reuelacion / that as the true preachers hath at anye tyme fynyshe thei re faythfull testimonyc or massage / the beast that came out

out of the bottomlesse pyt which is the grea-
 at bodye of Sathan or swarme of Antichri-
 stes broode) shuld euermore make warre a-
 geynst them / and styll ouercome them as co-
 cerninge the body / their faythe remayninge
 alwayes inuincible. Here doth Pantolabus
 (which is a maliciouse membre of the same
 mad mustre) report the true seruauntes of p
 lorde to be verie frowarde in opinion & full
 vntowarde in faith to his mynde. They be-
 leue not the newe articles which his holye
 churche hath taught of Saintes / Images /
 reliques / ragges / rotten rodes / confessions /
 Masses / suffrages / diriges / purgatorie / pro-
 cessions / pylgrimages / and pardons withe
 soche other brasylle beggeryes for their au-
 untage. But euermore blessed be the eternal
 name of that lorde for so vnsytinge his poo-
 re people wiche knowlege from aboue / which
 hath taught them to abhorre that fylthines-
 se / wherin is nothinge els but dampnacion.

2 As a naturall membre of the afore na-
 med bodye of Sathan / doth Pantolabus shew
 himselfe here. For lyke as the seyde Sa-
 than accused Job before the lorde / and hath
 bene euer sene an accuser of our bretherne
 in his members / so doth Pantalabus nowe
 accuse them also / as one naturall ye geue vn-
 to the same feate. They are as frowarde (sa-
 yth he) ageynst holye churche / and as vnto-
 warde to do anye thinge to her commodite /
 as the other sort / that is to saye / felth / Lam-

A myſterye

Bert/Barnes/and ſoche other were afoze/of
 whom ye haue harde here in this worſhpy-
 full Genealogye. Of them in dede we haue
 harde ſufficientlye that they coude in no wy-
 ſe awaye with the whoredome of your holye
 mother in her Idolatrouſe ceremonies and
 ſacrifices. If theſe be now in the ſame ſelfe
 takinge alſo/we haue cauſe moche to reloy-
 ce/and to geue hygh thankes Vnto God ſo
 to delyuer thier conſciences from your Ba-
 biloniſhe burdenes. It is a full manifeſt to-
 ken that his persecuted church is not yet
 all dead/but that he ſtyll lyueth in his tro-
 bled members according to his luſt promes
 and ſhall do to the ende of the worlde. For
 the church that is his dere ſpouſe / is not
 gloriouslye painted out to the worlde with
 golde/ſyluer/precious ſtone/ & pearle. But
 inwardlye decked with faythe/hope/charte/
 and the rightouſneſſe of Chriſt. And out-
 wardlye ſhe is adourned with calamities/
 Deprecations/moſt ſlaundertouſe rebukes/and
 death.

3 Glad are we to heare it/that the er-
 neſt ſpirt of Chriſt is not yet extinguiſhed
 in them for all your moſt cruell assaults of
 penalties/inprisonmentes/ſamithemētes/
 halteres/ſwerdes/ſaggottes/ſtrye / and all
 other tormentes els. A remnant is there yet
 left of them which hath not bowed their kne-
 es to your falſe God Baal. To them hath
 the lord promiſed a crowne of lyfe/yf they
 pcr.

perseuer stedfast to the ende. For these do
we praye dayly with teares w^{ar} a brode in
eyple / that they do not swerue from that ste
defast rocke at the Venemouse suggestions
of y^{ou}r fylthye generation / as some fleshly
wantrons hath done now of late to their sow
les detriment. Better had it bene for them
that they neuer had geuen that is holpe to
dogges and swyne after Chyistes premoni-
shementes / than thus shamefullye to beco-
me swyne with them and so to treade his pre
ciouse pearles vnder their fete. For in so de
munge the lordes Verite before menne / they
haue shewed themselves what they are / eu^{er}
the fleshlye louers of themselves / and vn-
worthye of Chyist. Whose harme haue they
done than they which hyd the lordes treasu-
re / neuer openinge their mouthes to decla-
re it. These are they which are neyther ho-
te nor colde / whom the lorde hath promised
to spewe out of his mouth / or bitterlye to re-
fect them from the eternall heretage of his /
clerlye rasinge their names out of the booke
of lyfe / yf they repent it not soze.

4 If those good creatures (whom patola
89 here spyghthfullye reporteth) cleaue fast
vnto their bone / we are greatlye ioyfull there
of. For a more manifest token cā not be that
they are Chyistes members than that. By
that inseperable saythe apere they to be his
naturall spouse in dede / a bone of his bones
and a rybbe of his rybbes. Now are they by
L.iii. that

A myſterye

that meaneſe become his own dere members/
his miſticall fleſhe and bodye. He that ſhall
now perſecute them / ſhall perſecute the ap-
ple of his eye / ſo dere and precious are they
vnto him. For their faithfull perſeueraunce
make we daylye interceſſions with teares
from our hartes / which are now diſperſed or
ſcattered abroad in the regions of Samaria
and Iuda / for the perſecuciõ that is at He-
ruſalẽ. With the wilge that the lord hath
graciouſlye geuẽ vs which are his wordes
and examples ded we flye into the wylder-
neſſe / ſo ſone as we perſeyued that the redde
Dragon vomited waters to deſtroye the ſay
the which we gat by his worde. ye ſhall be
perſecuted ſaith Chriſt from cyte to cyte.
For yf they haue perſecuted me / they ſhall
alſo perſecute you. But as they ſhall purſue
you in one cyte / flee you alwayes into ano-
ther. Not onely was this Chriſtes counſell
but he ded it alſo in effect. He fledde into
Egypt in his yowthe / he declyned from the
malice of his enemies / and he abſented him-
ſelfe from the Iewes. In that wyldernesse
hath he prepared for vs as he ded for Helias
to fede vs there for the ſpace of a thouſande
li. hondred and thie ſcore dayes.

A myſterye.

For though they be gone.
yet is there behinde
That are as blynde.

- As the other before
Which kepe in store.
- 1 full close and pryncelye
Their cankered heresye.
- 4 Scultorum infinitus est numerus. Ec-
clesi. 1.

¶ The openinge. 1.

Narrowlye doth Pantolabus loke to his
matters now/least all wold away fro
his holye mother/to the great detry-
ment of his popishe lyvinge. Though freith/
Lambert/Barnes/and soche other be gone/
yet are there (he sayth) of the same sort styll
remayninge/as yll to his generaciō as they
Whose blood he wolde haue his holye mo-
ther to drinke/so bloodthirstye is the spiri-
tuali hart of the manne and zelouse in her
quarrell. He is verye glad that his good gra-
clouse lord of mynchestre doth sturre so we
le aboute him as he doth. He turmoyleth in
their kynde these newe Gospell readers/to
cause all Englyshe menne to abhorre Chri-
stes testament/but vnto the Stewes of Lo-
don he is a full gentyll benefactor and foun-
der. Not onely doth he leaue them vnbur-
hed of verye tendre sauer and lone/but also
full fathcelye he mainteyneth them with
lordelye wages of his seruauntes/and sum-
tyme with the delicates of his owne table
by the lyberallite of them. I thinke this fa-
therlye gentleness of his/is for some res-

L.iii.

perce

A mysterpe.

pectt that he hath to the common welthe/or
els to qualysse the great heates of his hote
howsholde/which curye where tosseith lyke
termagauntres with the blood of oure lord/
the soule/the hart/the fleshe/the bodye/the
bonce. This is the holpe Gospel that he
maynteyneth. Blynde are they called here
of Pantolabus/which will not fotewe these
Vertuouserewles to the vpholdynge of their
markett in confessions at lent. But the eter-
nall father delynr his flocke from the abho-
minable blyndenesse of them.

2. Non can ryghtlye se after the blynde
opinion of Pantolabus/Vnlesse they be led-
de blyndefelde in the darke/by the sperte of
his holpe mother. She must sette vpon their
noscs þ spotted specularyes of her olde tra-
ditions and customes/or els is yt nothyng
worth. If they shulde be now without their
Latine houres (wherwith neuer manne yet
was Christenlye edifyed) their Christen re-
lygyon were clerelye lost. If they shuld not
haue their accustomed wawlynges in the
temple/their processionynges/their sensyn-
ges/their holpe water swyngynges with so-
che other toyes of olde Troye/they wolde
thynke that heauen were out of the worlde
and hell comen home to their doores. This is
the syght that Pantolabus requyrezth/non
other wolde he the people to haue/least they
shulde in a whyle be moche godlyar wyse
than he. This honglye syght despyssed Jo-
han

han Wyclef and Johan Bussc. This syl-
thyf syght contempned Martyne Luther &
Melanchton. It was nothyng for the ap-
petyte of Decolampadius and zwinglius/
with soche other more. And that is the verye
cause whye they are regestred hereof Pantolabus
for heretyques. These are they that
were blynde afore/because they had not that
syght of his holyc mother. And they which
cometh after kepeth now yet syl in store the
same selfe blyndenesse in his folyshe opi-
nion/and therfore he is not contented with
them/but wolde verye fayne haue them bur-
ned for heretyques yf yt myght be.

3 Afore grefe is yt to the stomake of Pan-
tolabus /that anye shulde be alyue which
faudreth not the Pope. This parauenture
will be reckened a flaundze/but the denyll of
lye yt is. What other is yt but to preferre a
manne/whan we magnifye his workes? Are
anye other thynges called vpon here than
matters of Papistrye? No verelye. Not one
poynt is sought here of Christes clere insti-
tucion. Neyther his holyc Supper nor Bap-
tism/compassion of p poore nor mutuall cha-
ryte/nor yet the true preachynge of repen-
taunce by the Gospell of saluacion. But he
re sekerth Pantolabus with all power possy-
ble to holde vp Antichristes kyngedome for
fallynge/and that with the most spyghfull
contempt of his Christen bretherne which
is but a falsche dyspoynte. for more encl-
nyng

A myfterye

nyng to Chyſtes clere veryte than to theſe
 Inwolſom Papſtrye / he accuſeth them here
 moſt malyciouſlye of prauye Byſtorynge and
 cloſe encloſynge togyther of cankred here-
 ſye. As though the Goſpell of the lorde (which
 they haue receyued as his onlye power to
 ſaue them) were moſt cankred and peſtylent
 hercyfe. Thus do they to cauſe the people to
 abhorre yt / and to brynge the worlde in an
 yll opinion of them that ſwerth yt fauer. No
 other is the nature of ſoche execrable locu-
 ſtes / which are crept out of the ſmoke of the
 bottomleſſe pytt / but alwayes to ſlynge / hur-
 te / ſlee / and deſtroye all that is grene vpon
 the earth. All that hath receyued anye quye-
 neſſe of belene by the worde of the lyuyn-
 ge lorde / wolde they wyther vp to the fyre
 of hell.

4 True is the claue of Eccleſiaſtes that
 Pantolabus here allegeth for a full confir-
 macion of his matter / yf yt were trulye be-
 ſtowed. *Stultorum infinitus eſt numerus.*
 Of folke is there an inſynite noumbre or an
 innumerable ſort. This was not ſpoken for
 the ſmall flocke of Chyſtes persecuted mem-
 bers / whom the worlde reputeth for folke /
 for they are but fewe in noumbre. Manye are
 called (ſayth he) but verye fewe are choſen.
 But this was firſt vttered for that pleaſant
 lye diſpoſed multitude of this worlde / wh^{ch}
 God hath reputed / and ſtyll doth yet repute
 folke in his ſcripture, The noumbre of thoſe
 folke

foles are infynite in dede/and their swarme
 innumerable. Of his saythfull seruauntes
 doth the Lorde knowe the nymbre / for he
 hath their names wyrtten in the boke of ly-
 fe. But of these ruffelynge ruttlers he kno-
 weth no nymbre / for his knowlege most co-
 monlye is his acceptacion / which they shall
 neuer enioye. Wysdome had yt bene for Pa-
 solabne to haue consydered this text there
 also. *Vidi cuncta que fiunt sub sole. Et ecce*
vniversa vanitas & afflictio spiritus. I be-
 helde all thynges (sayth the wyse manne)
 done vnder the sunne. And I perceyued we-
 le they were all but vanyte and veyacion of
 mynde. By this myght he haue consydered/
 what his folyshe papstirye is / not rysynge
 of the expresse worde and commaundment
 of God / but of the fychle fantasyes of men.
 That yt is but mere vanyte and madnesse /
 and that the obseruacion therof is execra-
 ble fylthyngesse.

A mysterye.

But I praye God
 To spare the rod.

And that wth hart
 They maye conuert.

And call for grace

Whyle they haue space.

4. *Dum lucem habetis, credite in lucem,*
ut filij lucis sitis. Ioan. 12.

The

A myſterye

The openinge. i.

Whal pruyſhe pathwayes of Papliſtrye
hath Pantola^{us} wandered here/ & at
the laſt he playſtreth vpp his pedla-
re poeſyes/ and fallerh full vnderuoutlye to
his prayer. He deſpererh God without that
fayth which ryſeth of his Veryte/ to ſpare
that rodde which he neuer yet thzettened
vnto manne. For the croſſe of contynual
perſecuciōs which cōmonlye lyghterh vpon
the elect members of Chriſt/ are not thzet-
tened vnto them but promyſed with his ete-
nall rewarde/ yf they faythfullye beare them
Onlye are plagges thzettened to the diſobe-
dient breahers of the Lordes commaunde-
mentes. And thoſe plagges are the Verye cur-
ſes of God/ where as perſecuciōs for his
truthes ſake are his moſt wholſome bleſſyn-
ges. Blessed are you (ſayth he) whan mene
trulye you/ and falſelye report you for my
names ſake. For great is youre rewarde in
heauen. A moche better waye therfore were
yt for Pantolabus and for his bloodthuriſye
generacion/ to leaue their murtherynge vp
of innocentes/ and to repent from the hart
their manyfoldes myſcheces paſt. And that
onces done/ than to praye vnto the Lorde in
faythe/ to withdrawe from them that ven-
geaunce of innocent blood ſhedynge which
hangeith ouer their heades as a perpetuall
plage/ rodde/ or ſcourge of eternall dampna-
cion. Thus doyng they myght become of pu-
blyca.

glycanes true Apostles with Matthew / & of
 cruell murderers faythfull mynysters with
 Paule the elect Vessell of God.

2 Charytable wolde Pantolabus gladlye
 aspre / now that he hath spewed out all his
 payson and myschefe agaynst þe true seruau-
 tes of God. A fayre colour sett they alwayes
 vpon the matter / be their workynges neuer
 so Vengeable. And in that they agree with
 their spleituall head the serpent / which tem-
 ptyng Eua / shewed a bewtyfull face out-
 wardlye with swete and pleasaunt wordes.
 Whan they sytt in their consistoryes vpon
 condempnacion of the innocētes with Cay-
 phas / they outwardlye pretende all godly-
 nesse. They first call vpon the name of God
 openlye protestyng that they haue his ryght
 honour before their eyes in all that they do
 abought. They sweare also vpon the holye
 Euangelyes / that they will there do nothyng
 of displeasure / hate / percuaslyte / nor ma-
 lyce. yet is the poore innocent in the ende co-
 dempned / accursed / geuen to the deuyl / dis-
 graded / fyrered / and burned / onely for his
 fayth in the Lorde Iesus Christ. Neuer the
 more is Pantolabus here to be trusted / that
 he prayeth so bytterlye for their conuersyon.
 For abhomynable is that charyte which fo-
 loweth of so moche malice as he hath afore
 here vttered / and that apereth by the fol-
 lowe fentes therof. Not vnto Christ and his
 holye Vertyces wolde he haue them here
 with

A mysterpe

wyth all theire hartes to conuert / but vnto
the Antichrist of Rome by a newe obedience
of his olde cankered customes wherewith loz-
de God doth detest and abhorre. This is þ
dissemblynge charitee of this worne of way
wardnesse or maliculouse membre of Sathā.
This is the conclusion he sketcheth.

3 fayne wolde Pantolabus haue them
to conuert to that false obedience of Anti-
christ / that he might lyuely be a gentylman
and haue his dishes the fatter / and his pur-
se the waghtyer. Wh / it is a plesant thinge
to haue the people on both sydes of the way
salutinge them with cappe and knee. It is
a good syght / saye they whan the flocke fo-
loweth the shepheard / and þ parryshynes
theire curate. yea / but alas what is it whan
the lambes foloweth the wolfe / which is a cru-
ell thefe / a destroyer / and a murtherer / for
whose grace wolde Pantolabus haue Chri-
sten menne to call / for the grace of holpe
churche / of his holpe father the Pope / of his
good lord of Wynchestre / his good lord of
London. His good lordes of lyncolne / norwicke
and Durham / with soche other ghostly fa-
thers. If he meaueth the grace of God / I
maruele that he forgetteth himselfe & his
owne generacion. We thinketh they ought
in soche prayer / to be had most in remembra-
unce / consideringe they are fardest of all mē
ne fro his grace. yf they seke not for it whils
they haue here space and layser / it wyll be
wyde with them whan they shall come on.

of iniquite.

80

to their straȝht reakinginge. But they thyn-
ke it safe ynough/so longe as they haue þe po-
pes power still in their handes/ w/ Ego absol-
uo te vndre a stulticia stole I shuld saye.
for yf they maye geue grace vnto others/
they haue grace ynough for themselves/ &
so haue lyttle nede of Gods grace.

4. Manye a manne (they saye) shall ste-
re the thinge which he vnderstandeth not/
lyke as Pantolabus doth here. And as we
haue for example of Balaam/kynges Saul/
Layphas/and Pylate / whiche prophesied
they knewe not what. Dum lucem habetis
(sayth he) credite in lucem/ vt filii lucis si-
tis. Whyle ye haue the lyght/belene on the
lyght/that ye maye be the chyldren of lyght.
This hath he borrowed of the. xii. Chapter
of Iohã to clought vp his matter/ yet doth
he not knowe what it meaneth. for yf he
ded he wolde not persecute that lyght as he
hath done here most spight fully. The light
that is there mencioned is the lordes eter-
nall worde/ which Pantolabus with soche
other craftye cloyners calleth heresye/and
wolde haue the people so to esteeme it. But þe
lyght that he wold e haue thẽ to beleue/is þe
saythe of his holy mother with þe olde croked
customes of her Papisstye/and that is no
lyght but darke nesse most dampnable. Am-
nis qui credit in me/in tenebris non manet.
Don that beleueth in me (sayth Christ in þe
same selfe Chapter) abydeth in that darke-
nesse/meaninge therbye the doctrine of hye

A mysterye

poctesye oz of outwarde obseruacions inuen-
ted by mēne. This promised he there to cast
out wth the prince of this worlde / by the
myghtye aperaunce of his worde / whiche
shuld iudge those infidels also at the latter
dape. The cause whye they se not this light
nor beholde the misteryes therof / is that he
hath blynded thier eyes and hardened thier
hartes for their vnbelenes sake least they
shuld be saued.

A mysterye.

And for this tyme
here endeth my ryme.

The Genealogye.
Of styntyng here sye.

The openinge. 1.

Accordinge to the head and bodye / hath
pantolabus here fashyoned vs out a
tayle. He hath geuen vs as folyshe a cō-
clusion / as he gaue vs a processe afore. And
for this tyme (he sayth) thus endeth his ry-
me / as though he were mynded here after to
compyle more fumouse workes. As for this /
it had made no great matter yf it had ended
before it beganne / for anye witte / grace / or
good lerninge is in it. For non other frutes
it containeth but the cruell contempt of our
Christien bretherne and abhominable per-
uertinge of the scripturs. I call them Chri-
stien bretherne for the porcion that they haue
in

In Christ / wherof no worldye power can
 depzyue them / though they maye take from
 them both bodye / goodes / and lyfe. For god
 is of no soche malyce as is manne neyther
 is he displeased alwayes whan manne is di
 spleased. But euermore is he mercifull / whā
 he is called vpon in faythe. He receyued the
 thefe whan all the worlde had forsaken him
 and geuen him ouer vnto death / moche mo
 re his faythfull seruauntes which suffreth
 for his veritees sake. The tyme that Panto
 labus here speaketh of is full wretchedlye
 bestowed / and that he shall wel knowe / as
 he shall geue the accountes therof. As for
 his rymes what they are / we nede not to de
 scribe them. For they euerye where declare
 the insipient head and the Idell wayne of
 theire fantasticall author / sumtyme to short
 sumtyme to longe / with barbarouse termes /
 and more barbarouse matter.

2 What his ryme is in qualite & quan
 tite / and what it contayneth in lengthe and
 in bredthe / he manifesteth here in these. ii.
 Verses folowinge. Confessinge them as he
 shuld do / to be his owne propre goodes / and
 he by them to be a stinkinge heretyque in de
 de. For he sayth that his ryme / which is a
 frute of his own propre popyshe faythe / wilt
 and stode / is the Genealogye of stynkinge
 heresye. Ergo he must be a stynkinge heretyq /
 no remedy. For the tree in goodnesse is all
 one with his frute / and alwayes the frute de
 clareth it. For a ranke Papyt and Antichrist

A myſterye

ſee great frende had we neuer knowne Pa-
tolabus/had not theſe papyſticall poeſyes
ſo bitter and declared him. To ſtinkinge a
matter is it to goe vnder phyngeſ pryncple
Ad imprimendu ſolū to þ bitter poſſeninge
of his people/the Scripturs ſo ſhamefullye
torne/and their truthes ſo deullyſhlye peruer-
ted. yet is it no maruele though this herety-
que Pantolabus doth bitter ſoche peſſilent
poſſons/conſyderinge that a worme of that
neſt and a locuſt of that lake/canne geue no
other commodite.

A myſterye.

1. Wherin I requyre.

And humblye deſyre.

2. All menne y^e v^e v^es.

That ſhall rede this.

3. About all thinge.

To praye for our kynge.

4. Domine in virtute tua letabitur rex,
& ſuper ſalutare tuum exultabit ve-
hementer. Pſal. 20.

The openinge. 1.

Iſt of all now cometh Pantolabus in to
his humble requestes/as lowlye as the
foxe whan he ſeketh his praye/and as
faſſe as the frye whan he ſtodiethe to decey-
ue. But marke his rhetorickall ſtyle/how ma-
nerlye it paſſeth here. Wherin (ſayth he) I
requyre. That is to ſaye/in that ſtinkinge
here.

heresye (for that goeth immediatly afore) to
 praye for the kynge. Is not this (thinke you)
 full workemanye handled and lyke a preg-
 naunt Doctre of the Popes pulcritye/thus to
 registre his kynge in the Genealogye of stin-
 kinge heresye as he calleth it. And to desyre
 his subiectes to praye for hi in ysame stinking
 heresye also. Abhominable is that prayer/
 whiche riseth out of so stinkinge a dysre.
 Is not Pantolabus suppose ye a pure han-
 ded artyficer and a cleane fyngered gentle
 manne/that so can polyshe his porcyes: yea
 Berelye is he/and lyke one of the scole that
 he cometh from. In the matt that he occupy-
 eth/shall ye fynde no other wares. All that
 is there done/commeth out of stinkinge he-
 resye/vf antichrist their Pope be an herety-
 que. For all that they do in their churche as
 yet/are his dytyle leauinges/not one obser-
 uacion bournished with the Verite of the
 lorde. If Pantolabus hath no better thinge
 to bestowe vpon his kynge but a prayer ma-
 de out of stinkinge heresye/it were best for
 hi to kepe it styll vnto himselfe. For he hath
 no nede of that curse of God/for all their
 blessinges are curses/and their prayers syn-
 ne after Malachias Prophecy.

2. Certayne/Berelye/and wyys cometh
 neuer into owr meters/but whan we lacke
 matter and wytt to fulfyll them/as I tolde
 you afore. wyys master Pantolabus the grea-
 t grounded porte of the Popes greasye gre

A myſterye

well pryttes/requireth all menne that ſhall
 reade with a good deuocion to Antichriſt/
 this Genealogye of ſtinkinge heresye (which
 he hath of an ydle Idyotes brayne compy-
 led to pondre his good zeale vnto holye chur-
 che/ & to praye for the kynge whan they may
 wel intende it. For it is no gret good deuo-
 cion that here moueth him vnto prayer that
 waye/ but that he muſt nedes ſaye ſumwhat
 though it were but for maner ſake. Great
 pite were it but the manne ſhuld deſyre to
 haue readers of his worke/ it is ſo notable.
 As full is it of good Chriſtien crudicion/ as
 a dogges date is full offwete honye. How
 ſhuld they be ſtinkinge heretyques/ ſtyff nec-
 ked ſeyſmaryques/ and obſtynate Papiſtes/
 yf they ſhuld not reade ſoche praye Poesy-
 es amonge. Lete no manne thinke other wy-
 ſe but that Pantolabus and ſoche other intē-
 deth ſumwhat by ſoche ſubyle workeman-
 ſhippe. The Biſſhoppes winketh at it/ as
 though there were in it non heresye/ whan
 it is all ſtinkinge heresye by their owne con-
 feſſion. They are wel contented whā they
 playe ſoch buſſye partes/ and wyll not be ac-
 knowe of it/ but leteth them alone. If anye
 of them leape ſo farre that he is hanged vp
 for treaſon / they care litle for it/ for they
 thinke they haue ſo loſt but a knaue.

After a ſarre fett ſtyle/ and curyoſtyle
 compaſſed proceſſe/ cometh Pantolabus at
 the laſt to his full deſyre. Exhortynge all
 men

menne to praye here for the kynge / with as
 lytle true deuocion as he that myndeth no-
 thyng lesse. And yt maketh no matter ney-
 ther. For moche better yt is to be Inprayed
 for / than to be prayed for out of synkynge
 heresye / as all their Papisrte is non other.
 The prayer which ought to be made for kyn-
 ges & for them that are in auctoryte / ought
 to aryse of the sacred scripture wherof they
 haue their auctorytees / and not out of syn-
 kynge heresye as yt is here requyred. Saynt
 Paule exhorted Timothe / which was no
 papistycall masse sayer but a preacher of the
 Gospell sufferynge daylye persecucions for
 the same / before all other thynges to praye
 for kynges and for all other which were in
 hyghe power / that Christes disciples and
 true beleuers myght lyue vndre them a pra-
 ceable lyfe in all godlynnesse. And this is our
 prayer also with contynuall teares. Wherin
 we desyre the lord for his eternall mercyes
 sake / alwayes to preserue him. But oute of
 synkynge heresyces we praye not for him /
 neyther out of Mattenses nor Masses / can-
 songes nor complynes / which are the verye
 frutes of the Beast of Rome / least we shulde
 by those blasphemouse prayers brynge vpon
 him the great indignacion of God. The fru-
 tes are euermore all one with their tree in
 goodnesse / as those fylthy obseruacions
 with their first fylthy begynner / haue they
 neuer so fayre colours of gods scruter / gods

A myſtérie

ewne worde / Chriſtes Goſpell / the bitterneſſe of his name / with ſoche other / yet are they abhomynacions vnſpekeable after that ydo latrouſe handelynge.

4 So farre are theſe blynde Papiftes from the true ſprete of Chriſt / that nothyng they ryghelye vnderſtande of the ſcriptures. This text of Dauid: Domine in virtute tua ſcabitur rex / ⁊ ſuper ſalutare tuum exultabit vehementer: Perteyneth alone vnto Chriſt / and not to anye earthelye kyng. For in that whole Pſalme is deſcribed his triumpheant glorie / with his reuengement ouer them wh hath him persecuted of cruell hate ⁊ ſpyght. Chriſtes humanyte is it / that is ſo loyfull of the ſtrengthe that yt hath gotten / which is the Godhede. That is yt which reſtoyseth ſo ernestlye / ⁊ is ſo excedynge glady / for the ſauynge helthe of mankynde which yt hath by þe gyft of God obtayned. He hath his hartes deſyre with the ful request of his lyppes / which is the eternall mercy of the Lorde. That manhode was prevented with lyberall bleſſynges / ⁊ now yt hath a crowne of immortalyte. He ayled lyfe for him and for his / ⁊ lyfe was geuen him for euer and euer. Magna eſt gloria eius in ſalutari tuo / ⁊c. His glorie is great / Lorde (ſayth Dauid) in that ſauynge helthe / and compaſſed he is now of the / w eternall felycite. Soche mockers as is Pantolabus ſhall once ſele his hande / once will he fynde out all them that

so spyghtfull ye hateth him. As an hote kyn-
deled ouen shall they at that daye apere / the
fyre euerlastyng will deuoure them for euer
Not ashamed is this dissemblinge mocker
and pestilent hypocrite / in his glosyng flat-
teryes ydolatrously to abuse his Prince.
For what is ydolatre els / but a worshyppe
geuen to a creature / which peculiarly be-
longeth vnto God. And full therof is all the
seruyce / homages / and doynges of the Pa-
pistes / the worde ones deliuer all Christen
princes from them.

A mystere.

- 1 And the quene also
Wher so euer she go.
- 2 And for the sauegarde
Of our prince Edward.
- 3 Whom I praye Iesu
Longe to contyne vbe /

Amen.

The openinge. 1.

Erneft is Pantolabus yet styll in re-
questes sprynggynge out of his gen-
tyll Genealogye of synnyng here-
fyre. For therein he hombly requyret all
these thynges by his owne confessyon afore.
Herein he desyereth the dysgent readers of
his worke / to praye for the quene also / which
was sumtyme called the ladye kateryne ho-
wardes.

M. lili.

A myſtete.

warde. He ſhulde ſeme to be ſome blynde chaplayne of here/by the blynde zeale he ſhe-
weth here. for he wolde haue her remem-
bered where ſo euer ſhe go/in the waye or out
of the waye. Trulye that prayer were of a
ſtraunge kynde/yf yt ſhuld ſo be made as yt
is here requyred. Who hath harde prayers
made for menne to go where they wiſſ / or
whan they are out of the ryght waye to con-
tinue ſo ſyll? I thynke fewe menne luyng
I wolde haue no ſoche quereſire of Baals
quere/nor yet ſoche a chaplayne of Bels col-
lege to praye forme/as poore a man as I am
Muche better grace parauenture had bene
hers/yf ſhe had chanced of no ſoche ghoſt-
lye faithers. for where as the ſcriptures are/
contempned/ & their berytees ſett at nought
what els can folowe but byce? which al-
wayes requyrez an yll ende. The true loue
of Gods worde/is neuer without his feare.
Neuer can that creature outragouſlye of-
fende/which foloweth the true lyne therof.
A lanterne to oure fete is that worde of the
Lorde/ and a lyght vnto oure pathe wayes
in this ſhadowe of death/the eternall fa-
ther geue vs his grace to folowe yt.

2 fynallye Pantolabus exhorteth all
his readers to praye for the ſauegarde of our
moſt worthy prince Edward. If this we-
re out of the Genealogye of ſynkynge here-
ſye/as yt is alſo therein/yt were moche more
pleaſynge vnto God. He abhorreth all that
is

is straunge / and not lyke fashyoned to the
 exemplar that he hath left in the scriptures.
 He turneth away his face dysdaynouslye
 from all mockynge sacrifices inuented by
 menne and not commaunded of him. As is
 the Papisycall Masse with all other blas-
 phemouse obseruacions of that monstreu-
 se madame / the sathanycall Synagoge of
 Antichrist. Nadab and Abihu the sonnes of
 Aaron the hyghe Prest / were consumed in
 the Lordes wrath / for offerynge straunge
 fyre vncommaunded. Accursed is he which
 addeth his owne inuencion vnto the Lor-
 des seruyce / or anye thyng els that the scri-
 pture commaundeth not. I counsell therefore
 all faythfull beleuers / sincerelye to praye
 in sperte and in veryte after Christes holye
 doctryne / for their most worthy kyng and
 the prince his naturall sonne / that the one
 maye succede the other as Salomon ded
 Dauid / as Josaphat ded Asa / in the fayth-
 full wayes of the Lorde. And this haue they
 good cause to do yf they remembre all thyn-
 ges. As their delyueraunce from the greate
 Golye of Rome / with sufferaunce to reade
 the scriptures which is their syngular sow-
 les helthe. What though some of them at ty-
 mes be bent in the fyre for Christes tes-
 monye / though the Bishoppes olde tyran-
 ny. Nothyng is there lost / but their corrup-
 tyble bodyes. Wher as he suffereth one bodye
 in their malycie so to peryshe / he saucth that
 soule

A mysterie

folwe and a thousande more by the fredome
of Christes Gospell. Blessed be the Lorde
therfore that euer he was borne.

3 I counsell no manne to make this prayer
with Pantolabus nor with soche other epe-
crable Papistes/so damnable Bayne in the
corrupt practyses / stodyes / and deuyses of
their wretched hartes / though yt semeth be-
rye good and godlye. But praye after þ scrip-
turs with þ dere heretage of Christ / which
is a churche persecuted as he was / and not
pampred bp here in pryde and in Bayne glo-
rye. It is a congregacion not knowne to the
worlde nor regarded of flesshlye lyuers / no-
more than he was knowne and receyued of
them whan he came into his owne. Praye all
from within / as that churche is from within
lyke as Dauid wytnesseth with all the Apo-
stles and Prophetes. And lete this be youre
specyall prayer for youre kynge and prince
enermore. Thu eternall God of our fathers
thre disyncte persones in one euerslasyng
Godhede. Thu omnyppotent father and crea-
tour of all. Thu eternall sonne and redemer
Jesus Christ. Thu euerslasyng holy ghost
a conforter equall vnto them both / all one
God in powet / substaunce / and nature of the
Godhede / for thy tendre mercyes sake haue
respect vnto oure kynge and yonge prince.
And lyke as thou hast of thy munyfyence
and lyberalyte geuen vnto them the impe-
ryall crowne and scepture of Englande.

So graunt them to lyue in thy feare/to walke in thy worde/and to do that is ryghtouse in thy syght euermore. Graunt them also Lorde with the swerde that they beare/that they carrie yt not in Bayne/but alwayes to the pounnyshment of the yll doers/and to the syngular solace of thy faythfull seruauntes. For so is thy eternall will. Thus ought true subiectes to praye without all hypocresye/dissymulatyon/and glosynge flatterye.

A mysterye.

¹ Coppyled by Donce Pantolabus

² Imprinted at London

In Pater noster roDBe.

³ At the signe of our ladye pytye

By Johan Redman

Ad imprimendum solum.

¶ The other coppye.

⁴ Imprinted by me Robert

Wyber. Ad imprimendum solum.

¶ The openinge. i.

Who shuld soche a famousse worke/made in defence of holye church/apere notable vnto the readers therof/except the name of a notable clarke (as master Pantolabus is) were putt ther vnto: sytt is yt that the carpenter shuld stande by his carpentrye/and the buylder by his buyldynge. A broken wall

A myfterye

wall of Babylon hath Pantolabus dawbed
Ep here of olde fauer and loue / but his dyz-
tye dawbery holdeth not. for lyke an vn-
workmanlye dawber he hath done yt with
vntempred claye / contrarye to all godlye ad-
monysshmentes. Most dampnably hath he
peruerted the sacred scriptures here / to mayn-
teyne his Popyshe malyce agaynst all Chri-
sten charyte. But Hieremye / Ezechiel / Mi-
chias / and Abacuk / with other holye pro-
phets / byddeth him and soche other to sett
their hartes at rest. for the cyte which is
buylded with blood / and the howse that stan-
deth by vnrighousnesse / shall not alwayes
contynue in the worlde. I shall cast donge in
your faces sayth the Lorde by his Prophe-
ce Malachias / euen the verye donge of you-
re solempne fastes and cerremonyes. And ye
shall cleaue fast vpon you and take you with
yt to eternall perdition. What Ponce Pan-
tolabus is (which putteth himselfe forth he-
re for þ Authoz of this Jesu) I nede not to
describ. for the verye worke it selfe setteth
forth his lyuely ymage. It manysfullye de-
clareth him a Braynelesse babler / a presump-
tuouse ydyote / a frantych Papist / a peruer-
ter of the scriptures / a synkynge heretyque /
an enemye to God / a secreete louer of Anti-
christ / a prouye conspyrer agaynst his pain-
ce for the Pope.

2 Moche accordinge to the ryght natu-
re therof / is the settinge out here of this he-
rety. all

retycat Genealogie. Abominably blasphemouse it is/and therfor it passeth forth vnder some tytles of abhominacion. It is sayd first of all to be imprinted at London/which is a most noble cyte. Verye soye I am that so the fylthy frutes shuld come from so worthy a place. Notwithstandinge I ascribe not this partycular euyl to that worshypful cyte/wher in (I knowe) to be people most vertuose and godlye. But of this am I certayne. Though Hierusalem were holpe and the verye cyte of the lorde allowed by the scriptures/yet was it in conclusion most greuouslye punnyshed for sufferinge blasphemers/and for vnthankfull ye receyvinge of Christ and his verite. Pater noster was wont to be a most wholsom prayer/ordayned and commaunded of Christ to dwell onelye with in mannyes soule/and from thence to be sent in dayly massage to the eternall father of heauen. And now he is becomen an out strete dweller/the name of a lane/or the sygne of a tauerne. farre is he changed from Christes first institucion/and from the office that he appointed him. A farre meaner change from a pylde popyshe ceremony/wolde be called a great heresye of bysshoppes. What this is I leaue it to your coniecture.

3 In this Pater noster rowe/or in bede alle ye whethere ye wyll/was this Genealogie imprinted/at the signe of our ladye pyte. What that pyteouse ladye is I can not tell

A mysterye

tell/ but woe I wote she hath no lust tytyle
to be called our ladye. No true figure is she
to Marye the mother of Christ. For neuer
was she so farre from the ryght faythe/ that
she sorowed so largelye for that thinge which
was vnto vs all most necessarye. I knowe
she neuer wept so vndyscretely for the dea-
the of Christ/ which was our vniuersall hel-
the/ but most hyghly reloyed therein. If she
euer mourned/ it was for the synnes of the
people/ and for that she sawe his beryte con-
tēned of the cruell clergy/ as it is yet styll.
They therfor which worshyp that sorowfull
pyte of Marye/ do honour that infydelite w
she neuer had/ and make them therof an I-
doll. Thus is the sygne that Iohan Redmā
dwelleth vndre/ an execrable Idoll/ and
he for so magnifyenge her with that tytyle/
a verye Idoll worshypper. The lesse marue-
le is it/ that soche fylthy frutes cometh out
of his howse. Here is he not ashamed open-
lye to confesse/ that he hath sett his handes
to most wycked Papystrye/ and vnto an hea-
pe of peruercted Scripturs/ to the great dys-
honour both of God and of his kynge. Adloy-
ninge ther vnto his pryuylege/ Ad imprime-
dum solum/ the rather to infect his people.

4 Now foloweth Robert wyer/ & he gra-
unteth also by his owne handye worke/ that
he hath promoted forwarde these Dopyshe
Poesyas and Scripturs abhominablye per-
verted. Wherin he hath done all that hath
lyen

lyen to him/to assure the kynges faythfull sub-
 lectes to geue their good hartes to þe Popes
 olde faythe. An vngodlye cruell waye were
 it/ys menne ded but mynistrer that thinge w
 shuld but poyson the bodyes of the people.
 What shall we thap rechen it/whan that
 fylthynesse is ministred of them/whiche in-
 fecteth their sowles to eternall deathe. So
 che is the vnsacryable thirst of the that are
 couetouse/that they care not what mysche-
 fes they do to get money. If the deuyl had
 geuen them a matter agaynst Christ/as his
 sworne Chaplayne hath done here agaynst
 his true seruauntes/and haue monyed them
 wele/they wolde surely haue done by that/
 lyke as they haue done by this. And the
 daye wyll ones come that they shall fynde it
 all one. The kynges priuylege. Ad iurime
 dum solum/is put to the same/to bringe him
 also vnder the selfe same curse/of God/ys
 anye chaunce for it at the latter daye (whom
 he defende) so good subiectes are they vnto
 him. By soche diuersite of printes is it easy
 to persecue that the sale hath bene great &
 the profyghe therof plentiuouse. If the wor-
 ke had bene Godly/yt neuer had gone so fee-
 lye abroad/nor with so moche fauer of þe Bys-
 shoppes. The lordes ones be mercyfull to his
 afflicted samelye/and deliuer the fro their
 myscheues. Amen. ¶ The conclusion.

¶ Expresslye is it here to be seene (dere
 frynde in the lorde) what Pantolab⁹ was at
 the makinge of this test / and what manye

other are yet styll in the same synefull lyne
 of Antichrist. I persecue by him and soche o-
 ther more / that Leulathan had than great
 strengthe in his loynes / to sende forth soche
 sturde babes. Not longe afoze that they
 hydde their heades / and durst not be seane
 a brode. But thā ded they on their mothers
 shamelesse face / and were ageyne as bag-
 ginge as in their Popes tyme. Small harme
 is it to them that the Beastes head was wo-
 unded / it is so welk and workemanlye heal-
 led by ageyne. Not to Chzistes glozpe haue
 they fashyoned thē a newe churche now af-
 ter the Gospell preachinge / but after their
 owne dayne glozpe ageyne yet for aduanta-
 ge. Destroyed yet vtterly shall that specta-
 ble mōstre be within short space: trust vpon
 it byp only breath of p lordes eternall mou-
 the for now doth he call to remembraunce
 the blood of his elect Seruauntes whō she
 hath slayne & seduced to establishe her kyn-
 gedō of lyes & abhominaciōs. Now shal she
 be subdued of that heauenlye Verite / whō
 she hath of so longe tyme suppressed / the be-
 ast peryshinge w her whō she hath worshyp-
 ped in so manye kyndes of Idolatrye. That
 lorde make spede to fulfill his euertlastinge
 promys / to the confort of his electes. Amen.

¶ This endeth p openinge of a darke my-
 sterye of iniquite latelye spredde a brode
 in Englande / by Donce Pantolofus / and
 dysclosed by Johan Bale.

1542.



